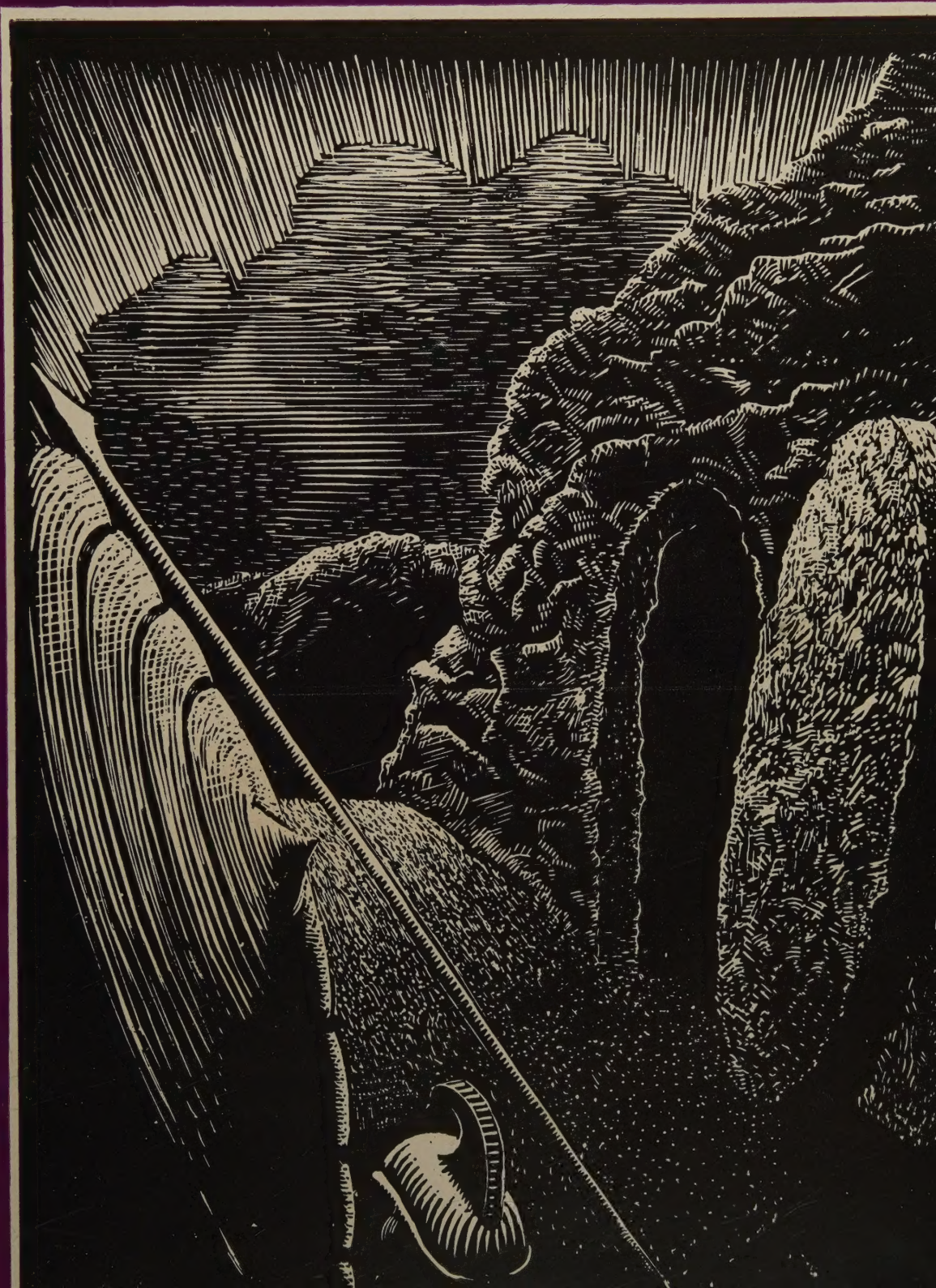
The Pastor

APRIL • NINETEEN AND FORTY SIX



The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

WOODROW GEIER • *Editor*
NEWMAN S. CRYER, Jr. • *Assistant*

APRIL 1946 • VOLUME 9 • NUMBER 8

CONTRIBUTING EDITORS

WILLIAM K. ANDERSON
JAMES S. CHUBB
RUSSELL L. DICKS
JOHN O. GROSS
RAYMOND P. MORRIS
J. FISHER SIMPSON
A. J. WALTON

CIRCUIT STAFF

A. CARL ADKINS.....*Mobile, Ala.*
WHALON H. BLACKMAN .....*Alcorn, Miss.*
WILLIAM E. CALLAHAN, JR...*Tacoma, Wash.*
SAMUEL E. CARRUTH.....*Terre Haute, Ind.*
ARTHUR M. CRAWFORD.....*Erie, Pa.*
WALTER LEE EWING.....*Pittsburgh, Pa.*
GEORGE A. FOSTER.....*Sarasota, Fla.*
E. L. HILLMAN.....*Rocky Mount, N. C.*
CHARLES S. KENDALL.....*Phoenix, Ariz.*
J. W. LEGGETT, JR.....*Jackson, Miss.*
HERMAN H. LUETZOW....*Kansas City, Mo.*
ORMAL L. MILLER.....*Topeka, Kan.*
EVERETT W. PALMER.....*Camden, N. J.*
GLENN R. PHILLIPS.....*Hollywood, Calif.*
J. S. SCOTT.....*Houston, Texas*
W. B. SELAH.....*Oklahoma City, Okla.*
OSCAR L. SIMPSON.....*Bristol, Tenn.*
STANLEY E. SKINNER *Williamstown, N. Y.*
W. B. SLACK .....*Hot Springs, Ark.*
P. M. SPURRIER.....*Middleboro, Mass.*
LEWIS N. STUCKEY.....*Baton Rouge, La.*
ALBERT S. TRULOCK.....*Macon, Ga.*
LEROY H. WALKER.....*Nampa, Idaho*
W. RALPH WARD, JR.....*Manchester, Conn.*
WILSON O. WELDON.....*High Point, N. C.*
CARROLL A. WISE.....*Minneapolis, Minn.*

FRED D. STONE & LOVICK PIERCE
Publishing Agents

THE COVER is from a woodcut by E. A. Pickup, Nashville, Tenn., artist, whose work appeared on the March cover. This illustration appears in *Man Upon Earth*, by Virginia Doss (Broadman Press, Nashville, Tenn.) and is used on THE PASTOR by permission of the author and publisher.

Editorial

The Easter Triumph 1

Special Features

Church Music: The Long Range View—*Arthur B. Jennings* . . . 2
Time for the Benediction?—*Eugene Peacock* 4
Rural Life Sunday—*John Baxter Howes* 7

Theology

From Readings in Current Journals—*Stanley Romaine Hopper* . . 9

Sermons

The Voice That Walks—*Wheaton P. Webb* 11
The Feminine Christ—*Elbert Russell* 12
The Weak Shall Shame the Strong—*Milt Heitzman* 15
Today and Tomorrow We Live (For Easter)—*Lester Rumble* . . 16

Pastoral Work

Clinical Material—*Russell L. Dicks* 18
The Psychology of the Combat Veteran—*Max Goldman* 24
The Larger Use of Mother's Day—*George M. Gibson* 27

From the Practical Parish

Christian Family Week—*Raybon W. Porter* 30
Crafts Go to Church—*Harold and Dorothy Ewing* 31
Youth Speaks: On World Service—*Caxton Doggett* 32

Liturgy

An Order of Worship for Rogation Sunday—*Roger E. Ortmayer* . . 33

Your Right to Say It

Letters to the Editor 34

Adventures in Books & Ideas

The Fountain 36
Reviews—*Albert E. Barnett, Woodrow Geier, Robert M. Hawkins, John C. Irwin, Thomas S. Kepler, John H. Leith* 38
Creative Literature of the Countryside—*Roger E. Ortmayer* . . . 46

THE PASTOR published monthly, except August, at 815 Demonbreun Street, Nashville, Tenn., by the Methodist Publishing House. Address all communications to 810 Broadway, Nashville 2, Tenn. Subscription price, $1.25 per year; single copies, 20c each. Entered as second-class Mail Matter at Nashville, Tenn., under Act of March 3, 1879, and accepted for mailing at special rate of postage provided for in section 1103, P. L. R. Act of October 3, 1917.

Copyright, 1946, by Stone & Pierce

EDITORIAL

The Easter Triumph

The Lord is risen indeed. . . .

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

JOY and triumph were the chief notes of the first Easter. They are the notes which must be recovered during our days of gloom in 1946. Indeed the foremost question for the modern Church is: Will the Church regain the radiance of that first Easter, when the followers of Christ emerged from their despair to assert a mightier faith than their world had ever seen?

The New Testament tells us what the Easter message meant and why it was joyful. *The Lord is risen indeed. . . .* The New Testament is like a commentary on that testimony. The sacrificial love of God—which is expressed supremely on Calvary—is victorious, powerful love in the Resurrection. Men's days are shadowed by guilt and fear, until under the influence of God's winning love their lives are made over. In their lives the words of Jesus are fulfilled in all literalness: *I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live.* The Risen Christ enables them to win over evil. His words support them through all perils: *Be of good cheer; I have overcome the world.* Through all their warfare of faith, the Risen Christ is in the midst of them. Everywhere His presence gives meaning to their struggle: *Fear not: I am the first and the last: I am he that liveth, and was dead: and, behold, I am alive for evermore.*

There is no despair after the first Eastertide. The world in which the disciples labor is the same world of violence and discord. But the followers of Christ, who grapple with evil in all of its hideousness, are not the same! They preach the Christ triumphant. To understand these disciples, we have to study the stories of their martyrdoms.

And so we ought to recover our joyful heritage, and to sing that resurrection hymn as though we believed it:

Life is good, for God contrives it,
Deep on deep its wonder lies;
Death is good, for man survives it,
Lives again in better guise. . . .

Failure cuts the way to triumph,
Winter shapes the leaves of spring:
Easter came because the Master
Loved the light of truth to bring.

Clearly, this confidence is not for us if we try to sentimentalize the Christian faith. If we think Christianity is the manipulation of the externals of our lives in order to achieve the kingdom by some trick, we shall be disappointed. If we are too cowardly to face the seriousness of evil individually and socially, we shall be classed with the fearful and the unbelieving, whose destiny is not the New Jerusalem here or hereafter. If we are not willing to dedicate ourselves to the things which are worthy to survive this life, we cannot know the abiding joy of Easter; for the joy of Easter is a peculiar joy which the children of darkness do not know.

The way to the lasting joy of Easter is too clear to us for our comfort. The way means inner renewal. The Christ must rise in us. He must be the directing force of our lives. The way involves repentance and faith, pain and opposition. It involves breaking the bread of compassion in a world where the starved fight for the scraps of garbage cans. It means that we confront the modern world's "sickness unto death" with greater courage than we have ever been able to summon. It means that we represent in our living One who is the first and the last, One who alone of all messiahs can rescue us from dishonor and restore us to sanity.

Individually and socially, we ought to be reminded by the coming of Easter that God has a purpose for us here on this earth. And that purpose, through the power of the Risen Christ, offers us the alternative to the "stockpiles of chaos" which a commentator on the present scene says we are building up.

CHURCH MUSIC:

The Long Range View

By ARTHUR B. JENNINGS

Increase of the congregation's knowledge of rich hymnology, and effective use of anthems, in the church service, are among Arthur B. Jennings' suggestions for making the music more purposeful. He is shown (see photo) at the console of the organ at the University of Minnesota, where he is University organist and associate professor of music. He is also organist and choir director of Plymouth Congregational Church in Minneapolis. Before going to Minnesota, in 1938, he was in charge of the music in Methodist, Presbyterian, and Episcopal churches, living most of the time in Pittsburgh. He has played many organ recitals for conventions of the American Guild of Organists, and has composed anthems now widely used in many Protestant churches.

THE music of his church has been a distressing subject to many a minister. Often he ignores the matter altogether, and gives attention solely to preaching and pastoral duties; or he frets over the situation, and more or less nags the choir director, making life miserable for them both. Much of the time these unfortunate situations are caused by incompetent leadership in the music, or by wrong ideas as to what constitutes devotional church music. It is here that the minister has power, for by the way in which he organizes the service the music tends to be devotional or operatically pretty.

Probably the strongest influence in the development of present-day church music is a renaissance of Protestant church architecture. The Reformation, in many cases, did away with liturgical services, and subsequently affected the architecture of the churches in pioneer communities to such an extent that traditional church music, with fine choirs, was either discouraged or forgotten. The present return of edifices with level floors, straight pews, chancels, choir stalls, pulpit and lectern at the sides, and altars, has had a profound influence, and we find many churches developing fine choirs with a marked tendency toward some kind of liturgy. It is understood, of course, that this refers broadly to Methodist, Presbyterian, Baptist, and Congregational Churches. It need not apply to Catholic, Episcopal or Lutheran Churches, for these churches never gave up their liturgies.

So we are confronted with the problem of what kind of music to use. Sincerity and regard for the fitness of things are absolute necessities in art, whether in or out of church. If church music is to be a real factor in making a congregation sympathetic to the sermon, the prayers, and the scripture readings, it must carry the congregation along in intelligent reverence. Cheap and pretty music may be enjoyed by many; it will be laughed at by cultivated people; but in any case it can blight our spiritual mood whether we are sophisticated or naive. The simplest answer seems to be that the noble church hymns, together with the traditional versicles and canticles, form the most satisfying background for the ritual. They are always consistent, can fit any season, and they are practical for all choirs. Even the smallest organ can give enough support to make such a liturgy very beautiful. After all, the singing of human voices, with little or no accompaniment, makes the finest religious music.

During 1945, I attended services in several large churches in a big Eastern city. Their fine professional choirs sang complete services that included hymns, the Tallis versicles (responses), and elaborate anthems. I was most moved by the hymns and the versicles, for here I found an approach consistent with what the church service is trying to do for us. If more attention were given to such an order of service, by our ministers and choir directors, our church services would be more respected by the general public. Furthermore, it certainly would be a great assistance to the minister in his effort to make his part of the service accomplish its purpose. Many services have been marred by the use of some outrageous anthem. Taken out of its context, from some great oratorio, an otherwise fine choral work has no meaning.

I

The anthem fills two needs. First it furnishes an incentive to keeping a choir organized and faithful to its duties in rehearsal and service. People like to sing, and the intricacies and beauties of a fine choral work are strong incentives to keep singers interested. Unaccompanied anthems are best, for here the necessity of singing in tune, using clear diction, and teamwork requires most careful drill. And this careful drill is what singers really like. For general purposes, the best examples of unaccompanied anthems are in the music of the Russian Church. Composers such as Tschaikowsky and Gretchaninoff knew how to write for the voice as it blends into choral ensemble. The use of anthems *a cappella* results in a proficient choir,

ready to do the more important parts of the service, namely, the liturgy and the hymns. If anthems are not used, it somehow works out that a choir strongly tends to disintegrate.

Secondly, the anthem can be a wonderful adornment to a church service. The important thing to remember in choosing the anthem is that the text must be good literature. This is pretty certain to be the case where biblical texts are used. But when they are not biblical, watch out, for we have examples of rather good music set to words, weakly sentimental, or otherwise undesirable. A week text can mar a service irreparably in spite of an inspiring sermon and a convincing ritual. Choose music that you feel will be permanent no matter how the fashions of the age may change. Fifty years ago, when the now-discredited quartet choir was the rage in all fashionable city churches, the anthems were showy, and were often operatic melodies set to religious words. And worse yet, the taste of the period pandered the personal vanity of exhibitionist soloists. It is no wonder that this type of church music disappeared simply because of its own weakness.

Choral music used as anthems can roughly be classified as follows: 1. The unaccompanied motets of the sixteenth century which include Palestrina and the Tudor music in England. 2. The English church music of the Victorian era in the nineteenth century. 3. Excerpts from oratorios, such as the Bach, Handel, Mozart, Mendelssohn, and Gounod masterpieces. 4. The music of the Russian Church. 5. Anthems of the English and American composers of today. Many organists in choosing their music are almost fanatical in their adherence to some one of these schools. The wiser course is to use all in moderation. Oratorio excerpts, especially, must be chosen discreetly; for many magnificent oratorio choruses, taken out of the oratorio setting, can be tedious and meaningless when used as separate anthems in church services.

The number of anthems generally used in a service is two. For the sake of choir morale, two is wise. One anthem is not sufficient to keep a good choir *good;* for the incentive is not strong enough to encourage faithful attendance, and not enough ground is covered for the acquisition of skill. Another advantageous use of two anthems in a service is in contrast. If one anthem is *a cappella,* the wise director will use with the other a rich accompaniment. I often find it wise to use an unaccompanied anthem in the liturgy, and something of a totally different character for the offertory.

II

Solos, instead of anthems, are wise occasionally if the singer is really fine, and if the work sung is one of real worth, such as Mendelssohn's "If with all your hearts." Most of the best solos are the products of great composers, and are parts of great oratorios. Outside of these, good solos, unfortunately, are rare. Outstanding exceptions are the Bible Songs of Dvorak. The general tendancy in churches which specialize in fine volunteer choirs is to do as little solo work as possible. I find that many ministers object to having any solos at all. Yet good solo voices are needed, especially for the solo parts in the finest anthems.

Regarding hymns, it seems to make little difference whether the choice comes from the pulpit or the choir loft. In either case there is criticism from the congregation. This usually is expressed as: "He chooses hymns we do not know." In my thirty years' experience as organist and choir director in churches of five different faiths, it is the same; the average congregation's knowledge of rich hymnology is pitifully meager. Barring the Christmas hymns, the usual repertoire is hardly more than twenty melodies. Although this fact has been recognized, and hymns chosen accordingly, little progress has been made.

If the Church Hymnal could be used throughout the entire church, in prayer meetings, and young people's groups, and church schools, as well as in the services, our young people could be acquainted with a wider range of fine hymns. Interesting and hearty congregational singing would result. It is a pity that, in too many churches, children are taught trashy hymns from books chosen by well-meaning but illiterate church boards. In the meantime, these same young people are learning the finest of church choral music in their community school choirs. No wonder some of them make fun of their church music and invent comic parodies on their church school hymns.

Urgent is the need for choir directors of emotional power. It is unfortunate that so many of our conservatories and choir schools send forth trained musicians who are really lacking in musical personality. It is true that they may have technical skill; but of what use is this, when their directing results in routine presentations that are deadly correct and uninspiringly tame. Sometimes I feel that a less-skilled leader of great temperament is much more useful. Along this line, I find that the great organ recital players of our time—with all their extraordinary technic—are dull service players; whereas, the really inspiring service players seem to avoid giving public exhibitions, as soloists, in recitals of importance.

III

There is a great need everywhere, that churches find the right men to carry on the musical leadership of their parishes. The lack of this leadership is partly the church's own fault. When a vacancy occurs does she search for a good man in the same way that she searches for a new minister? Rarely! Instead, she takes a person who is available in the community at the time. The result of this general practice is that really talented material is not discovered. The less gifted men, who have business acumen, stay in the rich city churches, and the valuable men of genius continue to trudge along undiscovered in their little village jobs. How often have I been disappointed and perplexed at the low level of the music in some of the richest and biggest churches in America!

Would it not, therefore, be appropriate to suggest that, with the development of the ministry of music in our churches, seminaries of church music might be of great benefit to the Christian Church as a whole. Tuition would be free. Sincerity and spiritual power would be the entrance requirement. Courses in Bible, church history, singing, hymnology, anthem repertoire, conducting, theory and composition, organ playing, and improvising should, over a four-year period, produce men prepared to serve the church with all their hearts and their minds and their bodies. It would be a stroke of plain good-business sense on the part of the organized church to promote such a venture. One seminary would not be enough, for many are needed. A start has been made in this direction at Union Theological Seminary, and there is the Westminster Choir College at Princeton. These schools have been a credit to the country, and yet I feel that even they have not been able to attract the men of the spiritual fibre that the church so badly needs.

The relationship between the minister and choir director is important. Since the minister is commander-in-chief, the responsibility is his to see that this relationship is happy, and that the attitude of his choir director is one of friendly co-operation and respect. Since the minister of music is chosen for his technical skill and interest in the good of the church, the pastor should be willing to accept his judgment. It can very well happen that a well-meaning clergyman will insist upon procedures that are unwise in choir work.

IV

It is not the function of a theological seminary to train its students in the technics of how to play music and run choirs; but it would be well if these seminaries could give more attention to training the fundamental tastes of future ministers in the essentials of church architecture, church music, and the other arts. Not only would it help in solving the practical problems of running a church, but it would also contribute to the enrichment of his spiritual equipment, and result, incidentally, in better preaching. The crux of the matter is that the minister and organist need to have similar tastes and aspirations. Fortunately, the organist and choir director, in his heart, wishes earnestly to look up to his minister, to respect him and have his affection. But to keep this priceless treasure alive, the minister must strive for it diligently and unceasingly. This effort is as much a part of his pastoral work as visiting the sick and comforting the distressed. His success in doing this will reward him richly.

Time

FROM some quarters come prophecies of a revival of religion, alleged to be just around the corner. At the risk of being labelled a hopeless pessimist, I am constrained to disagree. My reasons for this have grown out of more than a year's experience in a community, composed of a cross-section of American Protestantism, under circumstances that lend themselves to an analysis of its religious vitality. My conclusion, forced by this analysis, is that our Protestant churches are suffering from delusions of grandeur about their religious vitality and ethical influence.

This community of more than fourteen thousand people, living within a twenty-minute bus ride of the District of Columbia, conceivably should evince above-average interest and activity in organized religion. Community studies reveal that the average family is composed of parents of the young adult age-level, with children who are "teen-age" or younger. The level of academic training is considerably above that of the United States in general and of any state in particular. The fact that the heads of families are universally employed as "experts" and administrative officials in federal agencies indicates a rather high intellectual level. More than half of the residents are affiliated with some church, and non-members usually have a church background. While one might expect a high rate of interest in religion and the churches, just the contrary is true.

The community is characterized by an alarming apathy toward religion and the churches. The same is true of civic enterprises. Since the residents who manifest this attitude come from every section of the country and represent many Protestant churches, the community provides an excellent laboratory for studying the religious vitality of Protestants. I shall indicate briefly some conclusions derived from an analysis of

For the Benediction?

By EUGENE PEACOCK

Is Protestantism becoming a dead issue, even in the face of its own illusions of grandeur? The author of this article, who serves Fairlington Methodist Church, Arlington, Va., thinks not; but he believes that it is time for Protestant churches to do some earnest stock-taking, and to begin corrective action along the lines of a profound search for faith, agreement on fundamentals, reaching universalism, and assertion of strong church leadership.

the situation, along with some suggestions aimed at helping to correct a condition, which should be sobering to thinking people.

The first factor of the situation is the absence of primary religious experience on the part of most of the people. They quite readily admit that they are running on borrowed religious capital, which they have inherited from religious parents or grandparents. In the familiar environment and under the traditional influences of family pressure, economic advantage, and social custom "back home," this hand-me-down religion was sufficient to get their names on church rolls and for them to maintain a degree of interest and activity in religious circles. Relieved from these pressures, however, the embalmed corpse of a dead religion loses its semblance of life and, without its props, falls flat upon its face, revealing its true nature. There is no inner freshness nor drive, which results from personal religious experience, to sustain and propel when the familiar checks and balances are lacking.

Obviously, the churches have not effectively evangelized these people. Whatever criticism may be levelled, with justification, at older and cruder forms of evangelism, the fact remains that their appeal was clear and their pattern plain. Thousands of grandparents of the present generation of young adults, in spite of the escapades of certain religious racketeers, possessed a religious faith that to them was real and very much alive. They made an honest effort to live in everyday life by the moral implications of their faith as they understood them. The major Protestant churches today have no evangelical expression which is meeting with comparable success. Most virile evidences of evangelical outreach seem to be limited to the fringe of small sects outside organized religion. In some instances, sincere men are trying to prime the pump of an evangelical revival among the churches, but the flow of the stream is still pitifully small. Many who criticise older methods and moods of evangelism have no good substitute to offer. Suffering from paralysis of the religious imagination, they either walk the wornout treadmill of the past or do nothing.

Allied with the lack of evangelical fervor and inefficient evangelistic outreach, is the colossal failure of the churches to educate their people in the traditions of their faith and the programs of their churches. One might believe that the enormous information resources that the churches possess in the form of pulpit, press, radio, movies, and classroom would assure an informed constituency.

Each week thousands of teachers meet for educational purposes with thousands of men, women, and children in churches and schools all over America. In spite of this tremendous outlay of money, equipment, and personnel, it is almost impossible to find a young adult who is familiar with the contents of the Bible, who knows anything about his church and its program, or who is even on speaking terms with the basic beliefs of historic Christianity. I know of no other American institution whose members know as little about its policies, principles, program, and purposes as do the members of Protestant churches. This is a situation for which the churches have no one to blame except themselves.

One is not surprised, further, to discover that the churches have tended to lose their distinctive character as uniquely religious institutions. Many of us, too eager to come to terms with a popular pseudo-scientific humanism, threw out the baby with the bath. Churches often came to resemble sanctified country clubs more than the dynamic spiritual fellowships of the first century or the Wesleyan Class Meeting of the eighteenth. For example, youth groups became little more than recreation clubs with a thin veneer of religion. Intelligent young people, suspecting that recreation programs were being used as bait to lure them into churches, were careful not to bite the hook. "Philosophy of Life" became a popular subject, but little was said about the gospel of redemption. Illustrations, denoting how the character of the church was blurred and its message watered down until neither is distinctive, could be multiplied; the point is clear, however, that in accommodating itself to a popular secularism the Protestant Church seriously neglected the unique quality of the vital heartbeat of personal religion which had been its source of life heretofore.

An earlier ministry had much to say about the pitfalls of what they called "worldliness." They warned that the churches must maintain a high standard of moral living or lose their power and prestige. The unpleasant sting in their prophecy is that we have seen its truth confirmed in our time. In too many cases for ecclesiastical comfort, there is little to distinguish between the moral quality of the life of the church member and the non-member. One would like to console himself by believing that the rise in moral standards of the general public accounts for the closing of the gap between the member and the non-member, but honesty forbids. Churchmen are

not unaware that this condition exists; but they seem to be gripped by a religious lethargy, almost a phobia, conjured up by spectres of priggishness, which prevents their doing much about it. There are those who claim, with considerable supporting evidence, that the Protestant churches exerted a greater moral influence on American life and commanded more respect from the American public when their moral standards were Puritan and enforced than they do at present with their lackadaisical attitude.

Finally, one must admit the failure of the rank and file of Protestant church members to keep their religion abreast of fundamental social and economic trends which are producing the world-revolution of our time. It is a commonplace observation that the major Protestant churches are bourgeois. John Wesley foresaw this danger very clearly and warned the Methodist Societies against it; nevertheless, Methodists, too, have become highly "respectable." One often hears churchmen complain that the churches have lost Labor. This is strange in view of the fact that the British labor movement was pioneered by Methodist local preachers. The fact that the complaint is based on a true observation only emphasizes the truth that the churches have no one to blame but themselves. For years the churches have paid lip-service to the social objectives for which Labor strives; but, in practice, granting occasional exceptions and with a deep bow to a small minority of socially-minded men and women, they have done little to translate their social conscience into concrete forms of action. Should we really be surprised when Labor fails to run to us with open arms just because another conference has adopted another resolution and waved the palm of peace? No doubt this works a hardship on those sincere and farsighted churchmen who would arouse the churches and send them into the thick of the fray for the common man; nevertheless, let him who is without sin cast the first stone.

So much for the causes which underlie the apathy toward religion and the churches on the part of a sizeable cross-section of the membership of the Protestant churches. Since some of us owe much to our churches, in spite of their flaws and failures, we are impelled to seek measures and resources which may reinvigorate them and urge them on toward unattained heights of achievement. In this spirit, I wish to outline several suggested correctives.

I

At the top of my list is my belief that the churches must overcome their provincialism and move rapidly toward inter-church co-operation and union. A world moving toward universalism in economics and politics has little patience with churches that are still bogged down in the quagmire of denominational pride and antagonisms. The tongue-in-cheek, pseudo-ecumenicalism which says "Let us have co-operation but not union" is too much concerned with the minimums to do much about the maximums of the Kingdom of God.

Next on my list is the conviction that Protestant churches must find out what they believe and why they believe it. This should not be an attempt to force all Protestants into an intellectual straitjacket, but there must be agreement on fundamentals. Every generation needs to define its faith and give a reason for it. A spirit of compromise on non-essentials and secondary matters of practice and belief is necessary. It is probable that these basic beliefs would follow in the train of the time-tested doctrines of the historic church, but not upon the feet of dogmatism. The Protestant community needs urgently a sane, clear-cut formulation of its fundamentals so there will be no confusion about where Protestants stand.

In this connection, I would suggest that all churchmen adopt a new vocabulary. It is distressing to listen to ministers who stand in their pulpits Sunday after Sunday and preach in terminology, of the eighteenth and nineteenth centuries, which is so far out of step with the vocabulary of the modern American that neither the preacher nor the layman has the foggiest notion of what it is all about. This is not a plea for the abandonment of ideas which are ancient, tried and true. It is merely a plea for a modernized vocabulary by means of which ideas both old and new can be made meaningful as well to the man on the street as to the man in the pew.

Related to this is the importance of keeping abreast of the times in fields that matter most to men. As a glance through the catalogues of the average theological seminary over the period of a generation will reveal, churches are notoriously conservative where social change and basic issues are involved. It is interesting to note how little curriculum-adaptation is made in an effort to keep the training of the theology student abreast of changing social and economic trends. It may be that the Protestant churches are so closely identified with the capitalistic economy that they cannot afford to question it. If this be true, then the marriage of convenience may prove to be a marriage of death. Whatever the case, the churches must acquaint themselves with the basic trends which affect human life and must not to be afraid to champion them in concrete forms where injustice, intolerance, unfair discrimination, and human welfare are involved.

It is not enough, however, just to say that the churches must sanction progressive measures that have been pioneered by others. Although there may be occasions when the churches should take the stump for or against political parties and social programs, the higher work of the churches is to be the conscience of the world. They should fearlessly apply the moral yardstick of Christianity to institutions and trends in America, and insist that they come up to specifications. The churches, indeed, should keep at least a generation ahead of the rest of the world in their demands for improvement and advance in all fields of endeavor basic to human welfare. They should create such trends, not become the sanctuary for reactionaries who fight for the protection of vested interests rather than the Kingdom of God.

Basic to all proposals for church

reform must be the reform of church members. Since there is such a prevalence of secondary religion, it is not surprising that so many church people are embarrassed to defend and explain a theology and a moral code cramped in the intellectual and social framework of their grandparents. Primary religious experience is never on the defensive; it never offers an apology for its existence. Primary religious experience creates theology and motivates morality. It needs no trumped-up, intellectual crutch for support, for it releases its own power and sustains itself dynamically. This is not a call for a return to fundamentalism or to an irrational religion of any form. It is a plea for a profound searching after an experiential, personal religious faith that does not depend for its existence and power upon old intellectual forms, social conditions, and familiar institutions, but is of itself a dynamic force which reinvigorates old forms and creates, where needed, new forms of expression as it goes along the way, using its own source of energy.

One cannot leave this topic without a word concerning the moral demands of a vital religious faith. There is an old and hackneyed axiom which says that one ought to practice what he preaches. On a purely pragmatic basis, the twentieth century has demonstrated that church members cannot mouth pious moral platitudes on Sunday, and ignore them or water them down the other six days of the week, and continue to command the attention and respect of the public. The gravity of the situation is aggravated because so many church members for so long have taken the moral implications of their faith lightly that they are really unaware that they are the epitome of hypocrisy. I do not hold a brief for the Blue Laws, but it does seem that the churches need to clarify their thinking in terms of the moral implications of their faith and that they must do their dead level best to translate them into action seven days a week.

Is it time for the benediction to be said over the expiring forms of the Protestant churches? There is considerable evidence for an affirmative answer. In fact, many people outside the churches have already said Amen. Of course, those of us within the churches cannot agree that all is lost and hope is dead. We do have, however, imperative reasons for some serious stock-taking. Never has the world more desperately needed the unique gospel of the Living Church. God who was the help of our fathers in ages past is still our hope for years to come.

Rural Life Sunday

By JOHN BAXTER HOWES

Without theorizing, John B. Howes, Town Hill, Pa., pastor of a seven-point charge, gives here descriptive plans for re-emphasizing the importance of rural society and institutions, through a Rural Life Sunday program. This year the day for this observance is Sunday, May 26.

SINCE 1929 the Committee on Town and Country of the Home Missions Council has promoted the observance of Rural Life Sunday on the fifth Sunday after Easter each year. This annual event offers rural and urban churches alike an opportunity to re-emphasize the importance of our rural society and the institutions that serve our rural people.

Rural Life Sunday in the city church must of necessity differ in purpose, approach, and program from Rural Life Sunday in the country. For the non-rural it is a time devoted to information, descriptive flavor, and recognition of the unknown or forgotten; to the rural it is a Spring Thanksgiving, a festival of rededication to the land, a renewed appreciation of the commonplace. Since my experience has been with the rural church, my suggestions for the observance of Rural Life Sunday are largely and more fittingly designed for this field. However, I will note two procedures that may be followed by the city church.

The first is the rural-urban exchange of pulpits on a conference or district basis which makes it possible for the city congregation to hear a rural pastor in a regular worship service without penalizing his country churches. In such a service the rural pastor should discuss the *rural* movement and preach a sermon on a *rural* theme with *rural* illustrations. This plan has been tried and found helpful.

A second plan which has never been tried, so far as I know, but which would seem to me to offer infinitely greater possibilities would be a rural-urban fellowship in the country church with the city congregation as guests. No amount of talk in a city church will give the rural "feel" that can come in an actual rural setting. Each family attending might bring a basket dinner for further fellowship following the service.

A man's best contribution in the way of suggestions is usually a description of what he is doing, not what he would do if he were somebody else. Again and again there come to my desk articles entitled "If I Were a Rural Pastor" by everybody on earth but rural pastors—insurance agents, soil conservation experts, city preachers. Recently one of our church papers carried an article headed "If I Were a Pastor" written by a district superintendent. Everybody seems to have ideas on how he'd do everything except that which is his own field of activity. And so instead of theorizing on things that might be workable for

Rural Life Sunday, I shall simply outline the plans we are making for my own seven-point circuit for the observance of the day, and add alternate suggestions that have been used effectively.

I have seven open- country churches in Huntington Township, Luzerne County, Pennsylvania. Rather than have seven small Rural Life Sunday services, we are planning one large all-day parish service at the Waterton Church. The special speaker for the occasion will be the Reverend Dumont Clarke, Director of the Religious Department of the Farmers Federation, Asheville, North Carolina. He is the father of the Lord's Acre Plan. The supervising principal of the Township Schools, the vocational agriculture teacher, and our Future Farmers of America have agreed to attend in a body. The service of worship will be adapted from that prepared by the Committee on Town and Country of the Home Missions Council, 297 Fourth Avenue, New York 10, N. Y.

The basket dinner is to be spread on tables, on the church lawn or in the church basement as the weather permits, and will be shared by all in the manner of our regular monthly parish suppers. Following the dinner fellowship, the congregation will move a short distance up the road to the five-acre plot which the Waterton church is setting aside for a Lord's Acre project in sweet corn. We hope to have a shrine erected at the edge of the field, probably a rustic cross above a cairn of field stone which will not only contribute to the service of dedication, but will identify the acres as the Lord's and be a wayside inspiration to those who labor there. We shall use "An Order for the Dedication of the Seed, the Soil, and the Sower" prepared by James W. Sells, copies of which may be obtained from the Department of Town and Country Work, Methodist Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, N. Y. In case of rain this service can be used effectively in the church.

Already this planning stirs the imagination of the people. Arrangements began in January when Mrs. Walter Strazdus, president of the Waterton W.S.C.S., proposed in an official board meeting that a Lord's Acre project be carried out by the church. Edgar Ridall and Walter Strazdus were appointed to make initial arrangements. They went to Edgar's Uncle Robert Ridall, explained the idea, and asked "to rent five acres of your land free." Uncle Bob, chairman of the Board of Trustees of the church, said, "Well, I've heard about the Lord's Acre Plan. It seems like a fine idea." When the plans for the dedication, on Rural Life Sunday, were outlined everyone in the whole parish was interested. That, in rather neighborly detail, is what we plan for Rural Life Sunday in my parish.

I

Of course everybody can't have Dumont Clarke for that one day, so I may add that Grange and Farm Bureau leaders often make not only excellent speakers but excellent religious speakers. Vocational agriculture teachers and advisers, and county agricultural extension agents will usually attend and participate upon request. Teachers in state schools of agriculture, agricultural extension specialists, and soil conservation experts are often capable and inspirational speakers, who may be obtained for these services through your county agent. Almost always, these men are church workers, who have keen appreciation of the needs and services of the rural church. Future Farmers and 4-H clubs may attend in a body wearing insignia. Adult or youth leaders can participate in the ritual. Where possible the young people may be asked to contribute special musical numbers.

While there are distinct advantages in getting special speakers for the occasion, providing the interest of a different voice in the pulpit, a country pastor can himself enrich the service and make something special of the day by using sermon material that is different and "earthy," and hymns that are "picture pieces" of the land. Following are several such topics, texts, and Bible references with a brief statement of each theme:

1. A Dish of Vegetables with Love —Proverbs 15:17.* Rural churches and pastors get discouraged by involved organization which they cannot use and by their inability to equal the palatial edifices and salaries of the city, but—"a dish of vegetables with love" is better than "large wealth with worry."

2. My Son Eat Honey, It Is Good —Proverbs 24:13. Enjoy country life and thought. It is good.

3. A Loose Tooth, an Unsteady Foot—Proverbs 25:19. Not a Belt Slack, Not a Shoestring Broken—Isaiah 10:27. Little things are paramount in rural churches for either prosperity or failure.

4. If the Axe Is Blunt—Ecclesiastes 10:10. Keep whetting at the job every day of the week. A Sunday sermon is not what keeps a rural church alive.

5. A Single Cow and a Couple of Sheep—Isaiah 7:21. Develop a theme of encouragement on the idea that no matter how run-down a church is or how few of the flock are left, there is still a nucleus with which to build.

6. Stand at the Crossroads—Jeremiah 6:16. Thank God that the country church stands in the country to serve the people nearby. Keep it at the crossroads where neighbors see it daily, nor make it a bus stop among strangers.

Some of the most beautiful hymns to be found for use on Rural Life Sunday are in *The Methodist Hymnal:*

No. 18, "For the Beauty of the Earth."

No. 72, "This Is My Father's World."

No. 416, "Blest Be the Tie That Binds."

No. 447, "All Things Bright and Beautiful."

No. 455, "Awake, Awake to Love and Work."

No. 468, "The Light of God Is Falling."

No. 541, "O Lord of Heaven and Earth and Sea."

No. 544, "We Plow the Fields" (Tune—"The Church's One Foundation": No. 381).

No. 546, "For All the Blessings."

* Scripture references from Moffatt's version.

From Readings in Current Journals

By STANLEY ROMAINE HOPPER

In the search for cultural coherence, being made by today's thinkers, the author of this examination into current theology finds hope; for the trend in the present re-evaluation of faith and culture "brings together in relevance" otherwise divergent aspects of philosophy and Christianity. Dr. Hopper studied under Emile Legouis, Jacques Maritain, and Emil Brunner before working on his Ph.D. degree at Drew University, where he now heads the department of Christian ethics. He is the author of *The Crisis of Faith*.

WHOEVER reviews with patience the secular and religious periodicals of the past quarter will feel a bit dismayed. The variety of opinion on all subjects is disconcerting and oppressive. He may emerge, like Milton's *Eve*, "much wond'ring where and what I was, whence thither brought, and how." There are, however, two characteristics of this literature which are unavoidable, and which supply the needed depth of hope and confidence. The first is the prevailing earnestness of inquiry in the best of the current articles; the second is the tremendous reconstructive task of re-evaluation going on about us which these articles reveal. This vast work of rethinking, of re-considering, of re-evaluating in which we are now engaged is not only one of the most prophetic signs of the times, but it is the common denominator, which brings together in relevance such subjects, otherwise so divergent, as Augustine and Nietzsche, Isaiah and Freud, the Atonement and social justice—to include but a few.* Clearly, we are living through a vast effort to re-possess ourselves, our culture, and our faith.

A CLEAR statement of the task before us is given by Amos N. Wilder in a brief article, "Theology and Cultural Incoherence" (*The Journal of Religious Thought*, Spring-Summer, 1945). He argues that "cultural incoherence in the modern world goes back to moral causes" and that a significant renewal of the Hebraic-Christian tradition is necessary as the basis for coherence and moral recovery. Mr. Wilder's writing is enhanced by his familiarity with contemporary literature, with modern psychology, and with Scripture. Accepting the dictum of Wallace Stevens that "we live in an intricacy of new and local mythologies, political, economic, poetic, which are asserted with ever-enlarging incoherence," Mr. Wilder shows how this has been true in the so-called "Objective" research of higher education, in the field of contemporary literature, and in the relativism of much modern psychology. Which means that moral, not intellectual, causes "are fundamental to modern disorder." The rational principles wherewith we seek to remould things nearer to the heart's desire will not take hold until the claims of the principles "are made concrete in personal ethics."

The appeal to the Hebraic-Christian tradition, however, is not a simple appeal. It brings with it difficulties both in the way of consent and appropriation. This can easily be seen from Dorothy M. Emmet's article on "The Letters of Franz-Rosenzweig and Eugen Rosenstock-Huessy" (*The Journal of Religion*, October, 1945). This erudite article is somewhat formidable for general reading. The letters explore deeply and intimately the differences between Judaism and Christianity. The dogma of Jewish "stubbornness" as the chosen people is exposed quite ruthlessly: "This naive way of thinking," writes Rosenstock, "that one has inalienable rights in perpetuity against God, which by nature remain for posterity as properties inherited by bequest, is the relic of blind antiquity in Judaism. . . ." But it uncovers also the unrecognized pride of the Christian: "the Jewish consciousness of being rejected" is set, by Rosenzweig, over against the "Christian consciousness of being chosen to rule. . . ." Nevertheless both agree that the Word of God "is not an expression of the general essence of Being but stands for the moment of communication." Probably it is this that is most central to the Hebraic-Christian tradition; and in the presence of this "revealed secret, the meaning of revelation," Rosenzweig's final persuasion that the Jew should remain separated in the midst of "this new world of Christian universalism," in order to fulfill his vocation as "a point of contraction" pointing to the "last things," falls a little feebly.

THE problem of cultural unity may be approached from yet another side. The problem of reve-

* The articles referred to include: "Saint Augustine and the Problem of Evil," by Nolan B. Harmon, Jr., in *Religion In Life*, Summer, 1945; "Nietzsche and the Meaning of History," by R. G. Norburn, in *The Church Quarterly Review*, Jan.-Mar., 1945; "Isaiah: Prophet of Faith," by John Paterson, in *Religion In Life*, Summer, 1945; "The Father of the Psychoanalytic Movement," by Paul Goodman, in *The Kenyon Review*, Autumn, 1945; "Why God the Son Became a Man," by Harry Milton Taylor, in *Religion In Life*, Summer, 1945; and "The War as a Problem of the Christian Church," by Emil Brunner, in *Christendom*, Autumn, 1945.

lation raises the problem of destiny, or the whole question as to the meaning of history. Here the anti-Christianism of Nietzsche is illuminating, both positively and negatively. R. G. Norburn, in his excellent article entitled "Strange Prophet: Nietzsche and the Meaning of History" (*The Church Quarterly Review*, January-March, 1945), makes it clear that Nietzsche understood that we had reached a point in history that was in the highest degree critical. The old order of religious and philosophical other-worldliness was passing. Platonism and Medievalism had reduced time, and with it history, to unreality and meaninglessness. Nietzsche reinstated time and the individual. "Nietzsche was right to maintain that history is meaningless apart from the reality of creative will." But Nietzsche's creative wills had nothing better to will than the Superman—compounded wishfully of Prometheus, Apollo, Dionysos, Borgia, Napoleon, and Goethe! The truth that it is "only real persons, with real powers of self-determination, who can be said in any real sense to 'make' history" was vitiated in Nietzsche by his notion of Eternal Recurrence. He made the mistake of limiting creative will to human beings, and the vicious circularity of the will-to-power, in a universe of eternal recurrence, makes it clear that there must be a "beyond history" if we are to project a destiny "within history."

THE force of this conclusion must be applied to another recent article on history and its meaning by C. C. McCown. The article appears in the *Harvard Theological Review*, July, 1945, and bears the divisive title, "In History or Beyond History." Admitting that the problem of history is "*the* problem of our age," the author goes on to criticize the Neo-Orthodox views of history as developed by Niebuhr, Brunner, and Berdyaev—chiefly Niebuhr. These views he loosely describes as "the current recrudescence of eschatology and other worldiness"—which misconstrues the Neo-Orthodox theory of history from the outset. For the eschatology of the Neo-Orthodoxist is based precisely upon a rejection of the other-worldliness of philosophical idealism.

The author's appeal to the late Archbishop Temple does not help greatly, for he rejects here the transcendental aspects of the Archbishop's thought and so concludes to "an immanent, emergent reality but no less divine, which the historical process is developing." The question as to the meaning of history is here begged, and history remains "a living and growing thing," a "process of development"—begging also for some mystical or Bergsonian creative evolution to rescue it from the same reduction we find in the case of Nietzsche's creative wills.

A much sturdier criticism of Niebuhr's position will be found in the *Personalist*, Summer, 1945. Here Walter Muelder, in a trenchant article entitled "Reinhold Niebuhr's Conception of Man," assesses Niebuhr's Gifford Lecture. The article is closely argued, and makes many excellent points against the Gifford Lecture, without at the same time showing an appreciation of its inner significance. The article exhibits a conflict of viewpoints: a Kantian-Christian rationalism as over against Niebuhr's Hebraic-Christian existentialism. The weakness of Niebuhr's work, according to Dean Muelder, "resides in its inability to deal adequately with the relative perfection which is the fact of the Christian life."

Another article on Niebuhr (*Personalist*, Autumn, 1945), while less incisive in its criticism, is nevertheless more penetrating in its insight into Niebuhr's total view. It is by Marvin Wilson Green, and is called "A Theory of Evil in the Tension Ethics of Reinhold Niebuhr." Niebuhr's ethical interest is here made paramount, and the continuing tension between the finite and the infinite and between the contemplative and the active selves is made clear. The nature of sin is explored in relation to these tensions and in relation to the paradox of freedom and finiteness. The dualism in Niebuhr is thus ethical rather than metaphysical; it results negatively in the demonic, "a by-product of man's effort to escape the *telos* of his freedom." Green shows how this view applies to "optimism," "moralism," "liberalism," "Marxism," "secularism," "pacifism," "rationalism," and "idealism."

IT IS but a step now, from the fields of culture and history and the ethics of Niebuhr, to the field of ethics as such. Here we find the same work of re-evaluation going on: whether the issue be one of practice or principle. A very delightful article by Wyndham Lewis, entitled "The Cosmic Uniform of Peace," appears in a recent number of *The Sewanee Review*, Autumn, 1945. It is written by an Englishman, who believes that to be a good American is to be a good political universalist. Yet he also notes "that the average American is unaware of this peculiar destiny." Nevertheless, America offers a hope to the world in that the notion of "sovereignty" has here been qualified. "Never trouble even to think about peace at all until you have abolished the principle of 'sovereignty' which invites to rivalry and to showdowns." The large-scale qualifying of sovereignty will, however, be slow; and we shall encounter difficulties as we move towards the world-state of the future. Man is not, Lewis argues, a political animal. We must produce better leadership: this, plus the fortuitous compulsion of more amazing inventions of destruction, will bring us (within a hundred years, he thinks) face to face with peace.

This viewpoint is to some extent confirmed by Emil Brunner's recent article on "The War as a Problem of the Christian Church" (*Christendom*, Autumn, 1945). The Church must, says Brunner, take the lead in fighting the worst of all social evils —war. This means, first, that the *causes* of war must be fought. "War is not an end, but a means." Pacifism is, consequently, not the way. It was, in fact, one of the causes of the last war. Christian thought must begin by recognizing that "in consequence of the evil which is inherent in men, organized power is necessary to institute justice." Peace depends on justice. What we seek today is not a world state with a world monopoly of power, but rather a union of the

peoples of the world. Such a union will not guarantee peace, but it may be an instrument for peace. The church meanwhile must "state what demands of justice are to be taken into consideration by a people's order" and "it dare not be silent in regard to the oppression of peoples." The churchman must, also, be "ready to take the position that under certain circumstances the power of his country must be placed behind justice . . . for whoever is not ready to help the cause of justice by the use of force as a spearhead . . . serves not true peace. . . ."

CULTURAL coherence, then, is to be traced to moral causes. Truth is of the good, and the good is of the true. Christianly speaking, "truth is in order to goodness"—to quote the title of what is perhaps the outstanding article of recent months. The article is by John Line and appears in *Theology Today*, July, 1945. The tree is known by its fruit, . . . "but tree and fruit are one nature." "In order to" means *inner relation*, not *transitive conjunction*. One implicates the other, and the relation is internal. "Christ is Truth, . . . but not 'in order to' anything." God is not used. Christ is also the Way. This existential identity of truth and goodness gives to Christian ethics its proper setting, founded on faith and "demanding one's total life for God." "Theology today is striving to return to its place in the Church's life; but a revival or re-valuation of theology which did not impel ethical initiative and commitment would . . . be unauthentic." This does not mean that Christianity is "instrumentalist" or "pragmatic" or something to be subordinated to social or other human goals; it means that "walking in darkness, we lie and do not the truth." It means that we are beginning to behold again that "fact of the spiritual order, namely, the divine dynamic fact that goodness and the inner hold on truth are one function . . ." and that, through dependence and trust in God, man lays hold upon the "one sure fruitage in his life."

Thus are we being led from our periphery of uncertain hopes back upon the centers of belief. Christianity is being born again.

The Voice That Walks

A Sermon

By WHEATON P. WEBB

Following the temporal indulgence of our troubled age, the present generation stands suddenly in fear—having heard a "Voice Walking." We shall be haunted by that voice until we answer, believes the author, who serves Centenary Methodist Church, Binghamton, N. Y. His text: Genesis 3:8.

THE Old Testament opens with the experience of a man and his wife who heard the sound of the Lord God walking in their garden. But it was more than a footfall they heard; it was a footfall that had for them the authority of a Voice. They heard the Voice of the Lord God—walking. It was a Voice *that walked!*

Our generation, notwithstanding its mockery of the old story, stands suddenly naked in this age of the atom bomb, and sews fig leaves around its sophistication as it whispers with Adam: "I heard Thy Voice . . . I was afraid . . . I hid myself." Our generation has heard a Voice—*walking*. It was because he had heard the Voice that walks, when he was all but lost, that Francis Thompson could tell how he had fled—

From those strong Feet that followed, followed after.
But with unhurrying chase,
And unperturbèd pace,
Deliberate speed, majestic instancy,
They beat—and a Voice beat
More instant than the Feet—
'All things betray thee, who betrayest Me.' [1]

All profound religious experience is grounded in awe, not in fear. Not great religion, but its very opposite, has its birth in fear. Fear is born, not in faith's affirmations, but in sin's denials that sunder the soul from the highest.[2] Even here, one hears a Voice walking, and knows, with St. Augustine, that "God hath made us for Himself, and our hearts are restless till we rest in Him."

In his *Experiment in Autobiography* (Macmillan and Company), H. G. Wells sketches the wistful figure of his second wife, Catherine. The swift years which followed his separation from his first wife brought only new frustration. After the First World War, Catherine Wells took rooms of her own in Bloomsbury—rooms her husband never saw. Wells confesses that in that secret retreat, quite apart from all the life that centered in him, "She thought and dreamt and wrote and sought continually and fruitlessly for something she felt she had lost of herself or missed or never attained. She worked upon a story in that retreat, a fastidiout, elusive story, that she never brought to any shape or ending. . . . It was a dream of an island of beauty and sensuous perfection in which she lived alone and was sometimes happy in her loneliness and sometimes very lonely. In her dream there was a lover who never appeared. He was a voice heard; he was a trail of footsteps in the dewy grass, or she woke and found a rosebud at her side. . . ."

[1] From "The Hound of Heaven" in *The Works of Francis Thompson; Poems*, Vol. 1, p. 107. Charles Scribner's Sons, N. Y.

[2] Ralph Tyler Flewellin's *The Survival of Western Culture*, Harper & Bros.

Ever since that day on a New York train when I first read this story of a soul in search of a lost Eden, I have been haunted by the question: "who was the lover who never appeared?" For in the faces of my fellow-passengers I saw a hunger after something elusive that some of us, too, had lost of ourselves, or missed, or never attained.

In a world of great books, here were intelligent young faces absorbed in tabloids or the suggestive publications that clutter newsstands. A mildly alcoholic figure swayed uncertainly down the aisle, paused before the unoccupied seat opposite mine, and cursed roundly someone who was not there. The conductor piloted him back to the sanctuary of the club car. I turned back to the autobiography.

"Concerning people who cling to the comfort of religious habits," the book was saying with quiet finality, "what we have here is really a falling back of the mind toward immaturity under the stress of dismay and anxiety. . . . They are frightened people who want to be told that they need not brace up to the grimness before them. . . ."

The mist was gathering in Delaware Water Gap. I closed the book, feeling, as one inevitably does on a train, an aristocratic detachment from the fleeting world outside—a boy with his arm around a Collie dog, kneeling beside a fresh grave . . . a farmer leaning on his hoe to watch the train disappear . . . a tired housewife on a narrow porch scolding a child. Remote things, these, on a train. And yet, with the roar of the wheels came a pounding of words in the brain, as if the train were chanting the pontifical opinion of the book, "God, a gross superstition, God a gross superstition, God a . . ." Now rain, mingled with smoke and cinders beat against the window, and night shut in.

And yet—*that lover who never appeared.* . . . Who was he? Why had he stolen all silently into the waking dreams of a woman in middle life? Why had she taken rooms her husband could not trace. True, she had shared her husband's mockery of those dull middle classes with their faith in a Love that silently suffers in our failures. . . . Suddenly I knew who that Lover was who never appeared. I knew whose Feet had left their footprints in the dewy grass. A pity, it seemed, for so gifted a life to face the Lover of the souls of men —a stranger.

I thought of the rest of us, jostling down the aisle to lose ourselves in the anonymous throngs of Brooklyn—Christ in all of us the hope of glory, or there is no hope.

He is a Voice walking through our troubled age. We have "fled Him down the nights and down the days and down the arches of the years," but "His strong Feet follow, follow after." Until reverence clothes the soul like a garment, we shall continue to be haunted by that Voice that walks, calling us to new vision, perhaps to new vocation, to new social challenge and to power.

The Feminine

By ELBERT RUSSELL

AT THE threshold of the gospel story in the New Testament stands a woman singing; singing a very feminine song of hope for the deliverance of women from their low estate, of the exploited poor from their subjection, from their want, and of mercy for her subjugated people, through the work of the Son, who has been promised her. This song ante-dates even the song of *peace on earth, goodwill to men,* which the heralding angels sang at Bethlehem. The work of the Messiah, as she foresees it, is distinctly the work near to a woman's heart; food for the hungry, charity for the poor, relief for her sex, and mercy and deliverance for her people. How closely it tallies with that Scripture with which Jesus described his mission in the synagogue at Nazareth! *—to preach good tidings to the poor, . . . to proclaim release to the captives, the recovering of sight to the blind, and to set at liberty them that are bruised.*

There are two current views of Mary's song—one that it was strictly personal; she rejoices because God has chosen her for special honor in becoming the mother of the Messiah. The other view is that she is blessed because *all* women are to be exalted in the work of her Son, who will lift them from their underprivileged position and enable them to carry on the work of mercy and love, to which women set their hearts and hands.

The first view underlay to a large extent the reverence for the Virgin Mary in medieval worship, thought and art. The masculine civilization of the medieval world had largely denatured the ideal of God and of Christ, of the feminine elements of mercy, sympathy, compassion, and forgiveness. Yet the human heart longs for divine compassion and mercy even as a little child seeks refuge for its hurts, failures and faults on the bosom of its mother. The age tried to satisfy its hunger for the feminine in God by exalting Mary to the throne of the Queen of Heaven, but leaving her powerless to render needed aid because she had the human frailties of woman and lacked the sterner qualities of power, justice and sternness, which alone were thought to be divine.

The other view is that Mary rejoiced because she foresaw that her Son would do the work and show the character of the feminine Christ. This he did primarily by restoring to men the old prophetic ideal of a God who was gracious and merciful, slow to anger and abundant in loving-kindness; full of compassion and forgiving toward transgression and sin.

Jesus' contemporaries spoke of God preeminently as King, but Jesus preferred to call him Father; and a glance at Jesus' words will show that he thinks of God not as father distinguished from mother, but as a parent. Most of the things which he says about God's attitude to his chil-

This study by the college pastor and professor of religion, Guilford College in North Carolina, complements the conventional idea of the fatherhood of God. Christ in his personality and teaching combines the two aspects—the masculine and the feminine—in the nature of God.

Christ

dren are true of the mother as well as of the father. *She* also knows what things her children have need of before they ask; *she* also will not give a stone, if her children ask for bread; *she* does not will that any of the little ones should perish. What Jesus says of the Heavenly Father's feeding the birds and clothing the lilies in beauty, marking the sparrow's fall, forgiving his penitent children's sins, and desiring to give them the Kingdom, would be unchanged, if he had called God "Mother."

Our sense of the balance of religious truth has been frequently modified by the fact that the Bible was produced in a world dominated by men, and written mostly by men. Deborah's Song and the Song of Moses and Miriam are, if not songs of Amazons, at least paeans of victory praising the God of battles. The other Old Testament prophetesses left no writings. The epistle to the Hebrews in the New Testament is so feminine in its emotions, interests and concepts of Christ that Dr. Harnack conjectured that Paul's fellow-worker Priscilla might have written it; but for the most part the Bible is a man's book. Think how differently the proverb might read, if written by a woman: *It is better to dwell in the corner of the housetop, than with a contentious woman in a wide house.* Would it run something like this: "It is better to live alone in a hall bedroom, than in a suburban residence with a selfish, nagging husband"?

And yet, in spite of the fact that the Bible was written by men in a masculine world, it could not blur the lineaments of the feminine Christ, nor erase the feminine lineaments in his revelation of God. It is significant that the one woman founder of an important Christian sect in America insisted that interpreting the gospels, we should say "Father-Mother God," instead of simply "Father." By common consent the story of the Prodigal Son is Jesus' most perfect representation of the essential nature of God. It is significant that if one should retell the story and substitute "mother" for "father" in it, its emotional, moral and religious lesson would be unchanged.

The importance of women in the gospel story, particularly in the Gospel of Luke as it is, foreshadowed by Mary's song, is emphasized throughout. His deference to his mother is constant. In addition to the Twelve, he had a group of women disciples, who traveled with him at times and who contributed to the support of the apostolic band. Some of these women were "last at the cross and first at the tomb." Martha and Mary of Bethany were among his closest friends. Some of his profoundest teachings were given to women, or in reply to criticism of his attitude toward them. He showed an unconventional tenderness toward the erring and outcast woman, as "more sinned against than sinning." The prominence of women in the apostolic church shows the continuing influence of Jesus' attitude and spirit.

Differences between masculine and feminine in human nature are, of course, only minor. When we speak of masculine and feminine characteristics, we are not speaking mainly of inherent characteristics or hard and fast distinctions. Men and women have fundamentally the same physical structure and mental, moral and spiritual faculties and capabilities. It is especially far from the truth to speak of inherent differences in character. The differences are mainly the product of conventional divisions of labor and function in human society.

It is common enough to speak of women as "the weaker sex." That impression is due mainly to the position and work assigned women in certain types of civilized society. One who has seen German peasant women digging and sacking potatoes in the fields, or French peasant women bending their broad backs over the sheaves in harvest time, as pictured in Millet's "Gleaners"; or the Mayan women of Guatemala trudging to market with great baskets of produce on their heads; or Indian women carrying hods of concrete in the Himalayas, is cautious about the inherent weakness of women.

Women are also, with better reason, called the gentler sex. But they are not inherently so. Kipling made a surprising case for his thesis that "the female of the species is more deadly than the male." Amazons and Valkyries haunt men's mythologies too much to be wholly fictitious. Joan of Arc and Molly Pitcher and La Pasionoria, the fiery leader of Spanish Republican soldiers, are historical characters. In India, the patron diety of the thugs was Kali, the goddess of murder. In history Jezebel, Catherine de Medici, and Catherine the Great of Russia, not to mention Lucrezia Borgia, are sufficient evidence that women are not inherently more gentle than the average of men.

The amazing ability which modern women in Russia, and China, as well as in America, have shown in all lines of business as well as in the professions, arts and government, when they have been given a chance, should make us careful of speaking of

inherent distinctive capacities in the sexes.

This does not mean, however, that on the average in human experience there are not decided and important differences between the characteristics of the sexes. There are certain traits and virtues which we distinguish as being predominantly, although not exclusively, masculine and others as definitely feminine. Since men generally do the classifying, they usually class the feminine characteristics as weaker and "effeminate." Traits of character are described as active or passive. The masculine traits are those of the builder, the warrior, the hunter, the adventurer, the planner and ruler. The so-called (and mis-called) passive feminine traits are gentleness, kindness, pity, mercy, patience, meekness, endurance, charity, love and goodwill. These are likely to be confused with an impassive neuter character.

The masculine seeks to gain its ends by force, by dominance, by self-assertion. A weak or neuter character lacks these and is therefore generally despised. In practice the feminine character seems to react as does the neuter. But the reason is quite different in its case. A steam engine with no pressure in the boiler does not blow up, because there is no power. A boiler with three hundred pounds pressure does not explode because the steel is strong enough to resist it. A tough-skinned mule does not run away when he is struck with a whip because he has no spirit: a thoroughbred horse, when he is struck with a whip, may tremble in every limb and quiver with wrath, but not run away because he is disciplined and can control himself. The coward does not return a blow because he is too weak. Christ on trial for his life, when he was reviled, reviled not again, because he was too strong in his love of men to give even his traducers an insult. The response, or lack of response in kind, looks the same in both coward and Christ; but they indicate characters pole-wide apart. The feminine virtues are not neuter, not evidence of weakness, but the manifestations of rare strength of spirit.

If we list the two types of character, the masculine and feminine, and then examine the life and teachings of Jesus, we shall see that he is above all the Feminine Christ. His body withstood the rigorous climate of outdoor life in Palestine. He did not lack masculine virtues to be sure. His personality was so forceful that the rulers of his people dared not let him alone, lest he uproot their social and religious system and rob them of their place of privilege and power. *If we let him thus alone,* they said, *all men will believe on him, and the Romans will come and take away both our place and our nation.* His accusers quailed before him and the Roman Pilate was awed by him. He went to certain death in cold blood when the hardy fishermen of Galilee, who followed him, followed in fear. He was neither coward nor weakling. But the virtues for which he was most conspicuous are the so-called feminine virtues. He was neither king, nor statesman, warrior, philosopher, promoter, merchant or athlete. His beatitudes are for the humble, the meek, the sensitive and aspiring; for the merciful, the pure in heart, the peacemaker, and for those that are strong to endure suffering for what is right. He purposed to accomplish his mission by truth, compassion, righteousness, and self-sacrificing love. He sought to win his kingdom "by entreaty and not by contention, and to keep it by lowliness of mind." His weapon of conquest was a cross and not a sword: *He saved others; Himself He could not save.*

There is a peculiar temptation to modern woman in the midst of an aggressive masculine civilization to adopt its attitude toward the traditional feminine virtues; to regard them as weak and ignoble, and to turn away from the Feminine Christ. During the last war there was a definite reaction of this kind. Young women—and even old women—wore their hair in boyish bobs; cultivated boyish figures, substituted straight lines and severe designs in clothes for frills and flowing curves. They went in for mannish sports and vices —for smoking and drinking and coarse language, and for "the mucker pose" in manners and in mind. It is too soon to know what will be the final feminine reaction following the war just ended, but so far a tendency to go masculine is not so apparent. Even in the uniforms and behavior of the female contingents in the armed services the feminine attitude and interest have been largely preserved.

In face of all temptations for women to abandon Christ for a more virile and masculine Savior and Leader, the first question would have to be "To whom shall we go?" Was the lot of German women happier when Hitler and Rosenberg tried to bend them to the service of a Teutonic Thor or Wodin; to worship an incarnation of brute force without even a Jewish conscience; to accept it as their highest mission to breed warriors, and cook for them, and make weapons for them and pray to heathen deities for them? Can a race of Amazons successfully compete in a man's world and make a place for themselves, a place of happiness and peace? Can a caveman's god set a pattern for them, and give them the strength for women's duties, and lead them in the ways of patience, compassion, pity and joyful acceptance of suffering and self-denying love, through which alone can women successfully fill their inevitable lot in life?

I say "inevitable lot"; for as far as we know or can anticipate, any class or race of men will be very quietly and inexorably erased from the earth if their women cease to bear and rear children. And the discharge of this function has made all but inevitable an economical and natural division of labor between men and women. While the man was necessarily absent, hunting game or cultivating the fields, the mother had to remain at home to feed and care for the child. It was convenient for her while doing this to keep the pot boiling and turn the roast; to employ her leisure making clothes and caring for the house; binding up the victims of forest and beast and watching beside the sick. And when her man engaged in war, she had to take on the added burden of cultivating the fields, providing the fuel and watching the flock or herd. In this specialization woman developed the tastes, emotions, and ideals that have

made it possible for her to suffer and be strong; that have made her the almoner of "the charities that soothe and heal and bless," and have enabled her to win security, peace, and love without violence and the scars of hate and contention. The social and economic changes in the position of women in modern life have not changed her emotional nature or spiritual needs.

To give this kind of life the dignity of the divine seal and blessing; to give it the inspiration of a living example; to open the sources of spiritual power; to furnish the ground of a victorious faith, there is none to take the place of Jesus Christ. The especial need of the world today is to extend the spirit and method of Jesus into larger areas of life, to teach the world to rely on justice, goodwill, and unselfish love for the accomplishment of peace, security and the blessings of mutual sharing and co-operation.

Women, as a class, are especially fitted by experience to appreciate the virtues and power of these forces and thus to aid in the extension of the reign of the feminine Christ, who seeks to take his kingdom by self-sacrificing love, to heal the world's divisions by reconciliation, and to win mankind to God by his compassionate cross.

The Weak Shall Shame the Strong

A Sermon by MILT HEITZMAN

Instead of disbelief in the small church, we need to concentrate our efforts on releasing its hidden powerful energy as an effective agent of God, says the pastor of First Methodist Church, Melvin, Ill., taking his text from I Cor. 1:27. His sermon is for Rural Life Sunday.

WE SEE it in nature; we see it in people; we see it in history; but we do not believe it. We do not believe that small things are the agents of God. We cannot believe that in the seemingly insignificant things lie the power to transform the world. Instead we feel helplessly trapped in the grinding wheels of the world. Yet God has always worked through the law of the little and will work in days to come in that way.

The cry has often gone up in thousands of places: "Our Church is so small that we cannot blame our people for not coming to it." With that cry comes a disbelief in God.

While living on the farm I have often had to do battle with this one of God's laws. Clearly remembered is the battle with the chinch bugs, those tiny black-and-red, crawling, sucking insects that work their withering way across acres of corn. The hot sun, the dusty furrow, and the tiny line of creosote used to stop this mass of crawling life, are all vivid reminders that the wisdom and strength of man are almost nothing against the smallest of God's creatures.

Often you have seen huge blocks of concrete heaved up out of place by the power of a tiny shoot. Perhaps you have sat beside the bed of a sick person—one who had been healthy and full of strength but is not well now—brought to physical inactivity by the microscopic germ of typhoid, polio, or meningitis. Perhaps you are able to understand the scientific explanation of the atomic bomb, the power in the smallness of the atom, that is the basis of all things.

Then we see this same power of God as shown in the people whom he has chosen to do His work. George Washington Carver was not considered a good example of physical power and strength. But through his growth and accord with God's will, he made some of the great scientific discoveries. Throughout the Bible the men who did the most were at some time considered the least. David the shepherd boy became David the King; Amos, trimmer of Sycamores became Amos the prophet, and his voice has rung with greatness through the centuries. Peter, a lowly fisherman, rough and course in the ways of man, became a leader of Christian thought and great in the teaching of God's will. Indeed in the history of this world, the people who have made it have all taught that God chooses the foolish and the small to shame the wise and strong in time.

Knowing that this is the way that God works and has worked, we cannot allow ourselves to be guilty of believing that God has made anything insignificant. The merest man, the tiniest church, the poorest child becomes in the hands of God, a power-pack, of strength and wisdom.

With this as our background, let us examine the tiny country church. There is a small church at a crossroads in Illinois. The pastor is a student, who has looked upon his work as a period of waiting until he was through school and could have a "good" church. The people themselves expect him to be taken from them soon, when another student with the same attitude will come to them. They have had few accessions to membership recently, and they feel as though they are only marking time until the church must close its doors.

The attendants come late, and the Sunday School lessons are dull discussions of the things that "ought to be done" for good living. There are discussions against the evils of liquor by people who have never tasted it, and against the evils of swearing by people who never swear. The good saintly people drone on and on through an hour in a we-must-do-this spirit, yet nothing is expected.

How much better it would be if those people realized that from their church would come the men and women who would make up the leadership of the cities and of their country of tomorrow; those boys and girls who are going through this dull everyday ceremony are atomic in nature, they are the children of God

and subject to this great law that the small things are chosen to confound the wise. This thought could be dynamite for the small church.

Instead of asking God to make the attendance larger, they would thank God that they have a chance to concentrate on teaching the law of God's love to a few in an undisturbed fashion; instead of putting off the opening of church until the last moment, the elders would come to teach the youth about the way of God in their own lives, and goodness would go out through the community into the lives of its people.

We have been given the law of the little throughout the years and constantly have been shown its consequences wherever God has worked, but we still do not believe it and we still complain about being so small instead of concentrating our efforts on the quality within this group we have. "God chose the weak things of the world that he might put to shame the things that are strong."

Today and Tomorrow

SHALL this Easter be, for our worshiping congregations—for us—the bright spot it became to the early disciples? It was a joyous moment to all save Thomas. He doubted. One gets no good out of Jesus if he doubts.

Certainly, our hopes have been dashed by world events and crucifixions have been current enough to give us background for understanding Thomas. The black foil for our Easter is one of world crime and distress, resulting in paralyzing confusion. In the midst of this kind of a setting does Easter bring a sunrise to our souls? Does Christ do for us what Clement of Alexandria witnessed: "turn our sunsets into sunrises."

The first Easter has been characterized by the saying that "after man had done his worst, God did His best." He still does his best because He is God. That is His way. His grace is greater than all our sin, His comfort more than all our sorrow. He gives us moral victory over death. His best is more successful than man's worst. He became conqueror of evil in us and in the world. The resurrection is the outward evidence of this. He could not be holden of the grave. The Life that is in Him will out.

The twentieth-century world would have a hard time adjusting itself to life without Jesus and the resurrection. If this world goes on and Jesus is not alive in it—then, where are we? You see, here is the first question for these early disciples: How can we get along without Jesus? *But we trusted that it had been He which should have redeemed Israel,* the two on the road to Emmaus despairingly say. They were going to have a hard time carrying on without Jesus. Their wisdom would fail them. They wanted their Master. They were used to Him now—but no more. A contemporary writer has them in their disappointment say, "But Oh, we have lived an age since you were parted from us. Like lambs lost in the long black night we cried for the Shepherd, and the Shepherd was dead; and the little lambs huddled together and the howling of the wolves filled them with fear."

Would it continue so? Bereft art they now, left in a world of Pilates, Caiaphases, Herods, militarists, materialism! Note them trying to adjust themselves to a world without Jesus. They begin to return to their homes and their former trades. They meet in hidden places to discuss the meaning of all this. Certainly, their expectation of the third day wasn't any too great. Was all this that they had seen and heard in Him just an April Fool? Hope is dead but love lingers and hearts break. A gorgeous dream it was while it lasted.

If it were not so, He had said to them, *I would have told you.* Is there something more, or is this all? Mary Magdalene, out of whom he had cast seven devils . . . watch her! He appeared to her. She needed Him so. The pressure of her former life was not so long removed. She grieved for Him, she loved Him so much. Likewise did Peter require Jesus—Peter the waverer. This man who could deify the Master and deny Him, for whom prayer were said that he fail not, what of his mental state? What must be the suffering of the two walking on the road to Emmaus? And are we not, too, as Paul deducted, in a hopeless condition *if Christ be not risen?* He has a way, Paul does, of putting it succinctly: our preaching is vain, faith is vain, we are false witnesses, we are in our sins, the dead in Christ have perished, if Christ be not risen.

Adjustment to a Christ-less world is too difficult. There's no hope there. *But now is Christ risen from the dead.* The Shepherd of Life has come and the morning has light. *Weeping may endure for a night but joy cometh in the morning.*

We can live *now. If ye then be risen with Christ, seek those things which are above.* He *that hath this hope in Him, purifieth himself, even as He is pure.* Edna St. Vincent Millay can describe the doubtings of a widow, as she and her two children resume living following the burial of the husband and father, with the mother saying, as she carries through with the necessary routine of the household, "Life must go on and the dead be forgotten—Life must go on but I don't see why." She may not see why but the Christian knows that life must go on because of Christ.

"Life must go on," may be effected with stoicism, not faith. More than life must go on, does the Christian say. Life can go on. The Christian life is so much the matter of capturing detours. After all, is it not true that this is the work of Jesus? Give Him a Cross and he builds a Kingdom around it, and people begin to talk of crowns. *Therefore, my beloved*

The Resurrection of Our Lord is God's affirmative answer to man's greatest yearnings, asserts the pastor of St. Mark Methodist Church, Atlanta, Ga. He presents today's celebration of "the Risen Christ" as a challenge to become the bright spot that it became to the early disciples. . . . His source, Luke 24:13-30; text, verse 21. (For other Easter materials, see the March issue.)

By LESTER RUMBLE

We Live

An Easter Sermon

brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Because He lives, we can live now. We can win a victory over the atheistic attitudes of life. The disciples in the first century went out to do this. The resurrection meant for them that they still had a movement. Note what they do in Acts when the full significance of what Jesus began to do and say dawned upon them. When you go to a grave, expecting a corpse but find an empty tomb; when the stone which you expected to discover firmly planted has been rolled away; what then? This does something to us. It means, says Raphael Harwood Miller, that "Every fresh adventure of the human spirit; every new Crusade against embattled wrong; every daring excursion across the frontiers of knowledge; every costly devotion to Freedom's cause; every undaunted endeavor for a world of peace and good-will; every tireless struggle for justice and equality; every heroic martyrdom for faith under the cloudless resurrection morning whose sun shall stand still and whose light not fail until the work is done" has a future.

Men now have a hoe and a hope, as the late Merton S. Rice used to tell us. Spirit conquers flesh now. There is a way out. Life can go on. Truth ultimately wins over error. On the third day, God's affirmations come. Jesus stands among the graves of man's dead hopes and says, *I am the resurrection, and the life.* Life can move on the designs of Jesus, if men will it. There is power for living the Jesus way. Today we live.

Dr. Buttrick has reminded us that the resurrection does not mean that life is continuous as such but that sin is forgiven. We meet death courageously and trustfully because we have been redeemed. Jesus stands in the midst of Man's dead and says, *I am the resurrection, and the life. Let not your heart be troubled. In my Father's house are many mansions.* The Christian's pass-word is, *Christ Is Risen.* That admits Him to the Fellowship of the Resurrection.

We can take our sorrows—not knowing all the answers—and lift them in dedication to a Christlike God. Some say that time will heal. No, not necessarily—

Come, ye disconsolate, wher'er ye languish,
Come to the mercy seat, fervently kneel;
Here bring your wounded hearts, here tell your anguish:
Earth hath no sorrow that Heaven cannot heal.

No longer do we speak of intimations of immortality, but of assurance of immortality—"Christ in you the hope of glory." Men become conversant with death. There is another life where God takes care of the casualties. Easter is God's "yes" to man's greatest yearnings.

In the beginning, attention was called to the necessity, that the disciples felt, for adjusting to a world without Jesus. Perhaps with most of us the trouble is the other way round. May not our difficulty after all be that of Thomas, adjusting to a world with a resurrection. Think of sealing a tomb, then watching the rock roll mysteriously away and what we thought was dead come out into full living view again. Skeletons fall out of closets. Truth comes to the surface. Justice has its day and there is no alpine hiding from the judgment which that resurrection brings. It says definitely that evil cannot have the last word, that God does not remain crucified. You are not through dealing with the man you buried under an economic advantage. You are not through with the person you toyed with to your lustful pleasure. The lie that you told is a boomerang that causes distrust of you by your friends. You are not through with your brother because you are not through with God. "The dictators always look good until the last five minutes." (Masaryk of Czecho-Slovakia). *What I have written, I have written,* exclaims Pilate, but it doesn't stick.

John Masefield, in the *Trial of Jesus,* has the wife of Pilate to walk around to the centurion in charge of the crucifixion and on observing Jesus upon the cross, ask, "Is He dead." "No, madam, He is not dead." "Where is He then?" she exclaims. "Gone where neither Jew nor Roman can stop His truth."

Then there follows the Post-Easter parade. The gates of hell shall not prevail. We can parade with Him on Easter and after but there must be a death in us, too—if there is to be a resurrection. *I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*

Today and tomorrow we live. At the dawn of this Easter Day in the year of Our Lord 1946 comes the challenge of the unprecedented Hope and Life. Our day demands it. We can't go on as we are. The time is urgent upon us to make up our minds. Our Christ calls us—the ever-living Christ—contemporary with every generation. We are grateful that the way is open before us. It may be past midnight, but the Dawn in Christ is certain even though there be sorrows, disappointments and cares. *Because I live, ye shall live also.*

pastoral work

RUSSELL L. DICKS, Editor

Clinical Material

The first of the interviews presented here is an evangelistic call, in which the minister tries to win the parents, of a family, on the basis of their interest in the young son's church school activities. The second interview, made by another minister, is an attempt to help solve the doubt and frustration in the mind of a young woman. Editorial comments are italicised in the text.—Editor.

MR. AND MRS. H. L. RAY

I MET Mrs. Ray when I called at her home five months ago with regard to her interest in the Calvary Presbyterian Church, where I served as an assistant minister. Her older son, Johnny, has been a member of the Bible school of our church. By the time this call was made her younger daughter was just beginning in Bible school.

During the last call I got to meet only Mrs. Ray, since her husband had gone to Washington on business. At this time, Mrs. Ray had told me that she might be interested in transferring her membership from the church, in the town where she formerly lived, to our church; but could take no action on it then because they were planning to move again soon. However, she consented that I call her again after several months, in case she had not moved.

Therefore, one Saturday afternoon I called at the home. Johnny, about six years of age, opened the door and poked his head out saying, "What do you want?"

"Hello, there, Johnny. I'm calling on your mother and father; are they home?"

"Yes, come in." He held the door open for me to enter. Mrs. Ray met me at the door.

"How do you do, Mrs. Ray. Do you remember me? I'm Mr. Hastings from the church?"

"Yes, I do. How do you do. This is my husband, Mr. Ray."

"How do you do, Mr. Ray. I'm glad to meet you. I didn't get the opportunity when I was here before. How are you?" (shaking hands)

"Fine, thanks. Have a seat," (The radio was going quite loudly) **(a)** "we've been listening to the ballgame. The Cubs are taking it pretty hard from the Tigers."

(a) *This is a poor time to call.*

"This seems to be quite a good series: the teams are well-matched."

"Well, the Tigers are ahead now —5 to 1."

(b) Turning to Mrs. Ray, I said, "The last time I was here you were considering moving to another community." . . .

(b) *Better to inquire more about his interest in baseball. "Do you go to many games?" etc.*

"Yes, we were going to move so that Johnny would have a better school. The schools here are poor, so it is definite that we shall have to move in a few months."

"I see. Are you planning to move out of the city?"

"Well we don't know."

(To Mr. R.) "What sort of business are you in, Mr. Ray? Would it require that you work in a city?"

"I'm in the investments business, so I'd like to stay in the city."

"Do you work for yourself, or are you in a firm?"

"I'm in a bank. The First National Bank."

(A pause here, then I said)

(c) "I'm interested in *you*, Sir. I know that Mrs. Ray is a Presbyterian, but is not a member of any church here in our community.

(c) *This is a direct approach. Some would commend the pastor for it. I would say it is premature.*

"I'm not anything. I used to be a Roman Catholic, but I gave that up. When I was a kid, I used to escape some place on the way to Sunday school, or do almost anything to get out of going. That's why I think my children must be getting much that is worthwhile out of Sunday school; because they seem to enjoy going so much."

(d) "We're certainly glad for that; but did you feel that religion was being forced on you when you were young, and that this is a sort of reaction against it now?"

(d) *Good, although the pastor's statement is one of interpretation which should be used cautiously.*

"Yes, that's it. I was told too much what I could and couldn't do. I think I rebelled against the church."

(e) "Then it is really not a matter of doctrine to which you object?"

(e) *Again the pastor interprets; instead of letting Mr. Ray tell him, the pastor makes a statement.*

"Well, there was that, and I didn't think so much of other things . . . thought it was a lot of superstition."

(f) "Then there is really more than one ground for your lack of interest in the church." **(f)** *This basically is a faulty method, for it leads the counselee too strongly.*

"Yes."

"Then, you have no objection to the church as such, at least not to your wife's church?"

"No. In fact, the church never took any interest in me. (g) They never sent me anyone like you to tell me about it. I never had anyone put it like you do."

(g) *This probably accounts for the fact that the minister was receiving the response he was.*

(h) "Well, I don't mean to imply that all the people in the church are doing what they say they are doing, or what they profess to believe. In fact, sometimes one would think otherwise. But the fact is, that God has continued to preserve His Church and His Scripture, through the ages. Many have misinterpreted the Word and have tried to make it look ridiculous, but it still stands as God's timeless truth. And there are men in the visible church-building who are not really Christians; although, of course, it is hard to say who they are. Yet there are people outside the church organization who are truly Christian."

(h) *Here the minister's enthusiasm gets completely out of control and his method goes haywire. A long statement such as this does far more harm than good.*

(i) "Well, I suppose since my children are in the Sunday school I have some obligation to Calvary Church."

(i) *The statement produced an interesting reaction. Previous to this point, Mr. Ray's attitude had been one of appreciation. Now he talks about obligation.*

"I'm glad you feel that way about it. But there is perhaps a different angle the church would emphasize."

"What's that?"

(j) "Well, have you ever thought that your boy is someday going to wonder why he is being sent to Sunday school while you, his parents, neither take interest in what he is doing, nor attend yourselves?"

(j) *This is criticism. Note the reaction of Mrs. Ray. She begins to argue. From this point on the minister moves from one ineffective point to another.*

"But he is not old enough to think about that," said Mrs. Ray pointedly.

"But someday he will be. We have instances where a child of 12 or 14 years, sometimes older, comes to make a stand for Christ, and makes it alone. It may even lead to a feeling that his parents do not really understand him."

(k) "Have you met people like us before?"

(k) *Mr. Ray accepts the above as a rebuke. I do not feel that our pastoral work is ever effective when it brings out a sense of shame in the parishioner, or as in this instance, a prospective parishioner. Our task is to build up a sense of dignity and help him to feel that through the Church and Christ, God supports such a feeling—a feeling of being sons of God.*

"You needn't think you are the first. I meet many families who are indifferent to the extent you seem to admit you are. I sometimes would rather have people against us than not interested in what we are doing in the churches."

"You mean that those who are against you make you work harder?"

"They challenge you to do your best."

"I can see you really believe in what you are doing."

"Yes, sir. If I didn't think so, I wouldn't be in the field I've chosen." (A pause here: then I turned to Mrs. Ray, sitting at the other side of the room, and said to her): "Well, Mrs. Ray what do you think?"

"Well, of course I've always been interested in the Church. My father really holds together the church in our home town in Southern Ohio."

"Yes, that's fine."

"I enjoy church, when I go, but I guess I'm just lazy, and seem to have too much else to do. You know I've had the children to take care of for the past couple of years."

"Yes, and when you do that, it is hard to get into the habit of getting back. But have you not felt the need to go to church?"

(l) "What do you mean? (l) *Most persons understand this statement readily enough.*

"Well, there are reasons given for getting people to attend church: some of them are very practical—such as, that the world will be made a better place to live, or that a person will be able to overcome certain undesirable habits. But these are what I would call secondary reasons. The primary reason has to do with a man's feeling of utter dependency upon God. He feels that he must worship God, that in worship he gets a kind of assurance that all the things he's been working, fighting, and suffering for all week are somehow as true as ever. Worship helps him do that."

"I've never heard it put quite like that."

"I wonder if you will let me sort of collect all the different ideas we have been expressing here and make a suggestion?" Mr. and Mrs. Ray nodded that it was all right.

(m) "Mr. Ray, if you went into a man's office to get him to make an investment, you would like to know before you left just where you stood. If he wasn't interested in your proposition you would appreciate him saying so; and if he were interested, to say that he was. Well, that's the way I feel about this church talk. If you people are interested in no further discussion on the matter, I'd feel grateful if you were sport enough to tell me. On the other hand, if you are interested, we can talk some more about what the church can do for you.

(m) *This puts them on the spot which is very questionable procedure. The minister should try to keep the way open for further contacts as his call has been well received, despite his having gotten more than 5 to 1 behind, which is where the Cubs were when he came in.*

(n) "I can understand that." (This seemed to indicate that I could go ahead with a suggestion I had in mind.)

(n) *The minister has good support despite having pushed them hard.*

"My suggestion is that you give the church a try—give our church a chance to become challenging to you. I'd like to help you get something out of it, and to discuss things further."

"We've been asked by friends to go to Sunday school. I've gone, and have always enjoyed it," said Mr. Ray. (There was a period of silence. Then I sat forward in my chair, preparing to go, and said:)

"Mr. Ray, I'm certainly glad to have met you, and to have seen you again, Mrs. Ray. (I got up and

moved toward the door, after having shaked hands with Mr. Ray.)

"May I come back in a week and see you again?"

"You mean to find out that we haven't been to church?"

"Not at all."

"Would you be displeased with us if we didn't go to church?"

"No, But I think I would be personally disappointed. Religion, and especially Christianity, is one of those things, that if you don't see it, there isn't a great deal someone else can do for you in that regard. Perhaps you would prefer that I give you more time?"

"How about two months?" Mr. Ray said, and Mrs. Ray nodded agreement, as they exchanged glances.

"Two months it is. I'll be back to see you then. But in the meantime, if there is anything I can do for you or explain to you about our church or about the religion we profess to teach, I hope you will feel free to call upon me at any time."

Pastor's Summary:

I personally felt that the interview was a little long, although the rate of attention did not lag. Too many of my remarks were directed to Mr. Ray rather than shared with Mrs. Ray. However, I felt that the experience was somewhat enlightening to Mr. Ray, who knew little more than hearsay about the church. I think he appreciated my frankness, a technique I am prone to use with some, to the detriment of my long-range purpose in calling.

The need here seems to be more calls, where more rapport can be built up. Perhaps an invitation to the parents to some particular function might get them started in the direction of looking into the church and not just talking about it. A function like Rally-Day, in which the youngsters take part, might be a practicable suggestion. The first real step is membership in a Bible class, where they can have contact with the actual materials of religion, and can make friends with people who are doing the same thing.

Editor's Summary:

I think the two months request was a stall. It was their effort to protect themselves from an aggressive minister. I have criticized him rather closely, and have little more to add to my above comments. He was not using *creative listening* as a method, but was using a pressure method, like a salesman who must meet a quota. In evangelistic work, as well as in much of our pastoral work, we must learn to work with time, and not against it, as was this minister. Time and eternity are on our side when we know how to use them. These people are good prospects for the church but they cannot be pushed.

Note: Two months later Mr. Hastings called upon this family again, as he had promised. They had not been to church, for which they were apologetic; but Mr. Ray gave quite a discourse on the importance of the church in the present chaotic world, expressed appreciation for the religious instruction his children are receiving, and insisted that Mr. Hastings accept ten dollars for the support of the church.

You cannot argue people into the Kingdom. Our Lord's method was love. That is the essence of sound pastoral work; evangelistic calling is but one phase of pastoral calling.

RUTH BILLINGS

Mrs. Billings is a member of my church, but has not been active or regular in attendance. Her health has been poor for years, and I have called on her, and the family, frequently during the past two years of serious sickness. I know them well and have developed a fine feeling of confidence and friendship with them.

However, the significant thing that took place during this call was not with Mrs. Billings, but with Ruth her twenty-year-old daughter, who has until recently been one of our best Sunday school teachers and most dependable workers in the church. During the past two months, Mrs. Billings has been quite ill with heart trouble, and I have visited her practically every week. Ruth who has been taking care of her, frequently has not been able to attend Sunday school regularly. Her attendance at church services has become lax.

I paid little attention to this, knowing how much work she had to do in keeping the household running and in taking care of her mother. But I have noted that Ruth didn't seem as cheerful the past few months as she was before, and attributed the change to additional responsibility.

On this particular afternoon I had a short visit with Ruth's mother and discovered that her condition was so much improved that she hoped to be sitting up within a few days. Just before I concluded the call Ruth came into the room and I prayed with them by the mother's bed. As I was leaving, Ruth followed me from her mother's room into the living room. I commented that I was glad her mother was improving so nicely.

Ruth said, "I am glad to see it too." (She sighed and made a nervous noise in her throat as if to laugh.)

I said, "But how are things getting along with you? You look a bit tired and depressed of late."

She drew a deep breath and made an attempt at laughing as she said, "Just fine, I guess." The answer wasn't very convincing. I paused to see if she wanted to say anything more. She faltered for a moment and then said: "Well, I don't know. You are in a hurry aren't you?"

"Not if there is something I can do to help you."

"Well, if you have a few minutes, there are a few things I've been wanting to talk over with you."

"Sure—as long as you want."

"Good! Have a seat here and I'll go tell mother where I am, in case she needs anything."

She came back into the living room, in a moment, where we sat down—she in the easy chair and I on the davenport, about four feet from her.

"I guess you have noticed that I have not been very regular in my Sunday school class?"

"Yes, I have noticed it, but I hope things will be such that you can be back soon."

"Is Mrs. Hill getting along all right with my class?"

"Yes, I think she is doing as well as could be expected, but she isn't able to devote as much time to it as you did before your mother became ill."

"Rev. Smith, I just wonder sometimes what it's all about." (pause . . .) She dropped her eyes and began drawing an imaginary circle on the rug with the toe of her shoe.

"What do you mean, Ruth?"

"I don't know. I just get funny streaks at times. My thinking doesn't make sense." (Pause . . .)

"How's that?"

"I love our little church. I was born here and have attended it all my life. But sometimes I wonder." (Her voice trailed off as if she was thinking about something far away. I saw that she had turned her face as if to look out the window, but when her head was turned again I saw that tears had welled in her eyes.)

(a) "Are you worried because you can't be with your class every week?"

(a) *This is limiting her response. Also it is doubtful that this could be the trouble. She has given a strong build up to her problem. To try to direct her thought at this point is a mistake. Better to have said simply, "There are some questions in your mind," not as a question, but as a statement which lets her see that you are not surprised.*

"Yes, and no. I love my class but don't want to keep it any longer." (This she said with quite a bit of emotion, which I judged to be hurt, in her voice.)

"What seems to be the difficulty?"

"Are you sure I'm not keeping you from your work?"

"This is my work."

(Pause. . . .) "My thinking is so jumbled up that I don't know how or what to say. I've been wanting to talk to you for some time, but I don't know how to start. And when you prayed in my mother's bedroom, I knew that I had to tell you this."

(b) "Don't worry about how and where to start. Just tell me what you are thinking about and we will discuss it as long and as freely as you please."

(b) *This does not help her start, particularly. He must be passive so as not to carry on an incorrect line of thinking, which is easy to do when a person is trying to tell a minister something. At the same time, he must encourage her. All he needs to say is, "The prayer made it easier for you."*

"Well, I guess I might as well tell you this first. I think I'm quitting the church and giving up my Sunday school class. In fact, (pause . . .) I don't think I'll ever go back to church any more." (While Ruth was saying this, she looked straight at me for the first time during this conversation. I had a feeling that she was searching my face for a reaction to her sudden remark. I was a bit surprised at this outburst, but tried to keep from registering anything but interest in her difficulty.)

(c) "Do you care to tell me what this is all about?"

(c) *This shows too much shock. Take it easy. Just an eloquent "Ummhmmm" is all that's needed.*

"I don't know. I'm all mixed up."

"Yes, I understand."

She eyed me carefully for a moment and said, "I wonder if you do. It's awfully hard to make myself understand. I often feel that no one understands."

"Ruth, it is awfully easy for anyone to get mixed up at times, and just as hard to get one's thinking straightened out. **(d)** Maybe you want to tell me more about it?"

(d) *Better to have left this off. She is trying to tell him.*

"I don't know whether to or not. It seems so foolish.

(e) "In what ways?" **(e)** *This is too direct. He still needs to be passive and non-directive.*

(f) "Well, you see, I have always been a firm believer in God, but here lately I wonder if it makes any difference . . . or if there is a God. I don't feel that there is, and yet I know there is. What do you think about it?"

(f) *She does not want his opinion. She wants to tell him something but is having trouble.*

(g) "Do you mean whether there is a God or not?" **(g)** *Better to have been more non-directive.*

"Yes . . . and that isn't what I mean either. What I wonder is, if God hears and answers prayer?"

(h) "I'm quite sure he does, but what are you driving at? Is your mother's condition disturbing you?"

(h) *She still does not want his opinion. The latter statement is too directive.*

"Well of course, that had something to do with it, but she is getting better now." (Pause. . . .)

(i) "Then something else bothers you?" **(i)** *Still too aggressive and directive. He is trying to force her.*

"Yes, I used to think God was good to everyone, but so many things happen to make one wonder."

(j) "Has God let you down in something?" **(j)** *This is pointed. Even if he guesses right, his method is still too aggressive.*

"Well, I don't know, but it seems that He has. I've prayed and prayed, but nothing seems to happen. I seem to be talking to a blank wall. I can't understand this empty feeling."

(k) "Probably you have been working too hard and have not had time to think clearly and pray as you used to do."

(k) *This is reassurance which is entirely premature, and incorrect.*

"Maybe that is it, but I don't think so, for I have always had plenty to keep me busy, and it didn't used to be this way."

"In what way has God failed to answer your prayers?"

(l) "For one thing this—this feeling of utter futility and emptiness of spirit hasn't left me, and I've prayed earnestly about it."

(l) *This is only a symptom of something deeper which will come out if given a chance.*

"How long has it been this way with you?"

"I don't know. It's been coming on for a long time."

"Can you think of any particular thing for which you have prayed and which God hasn't answered in one way or another?"

"Yes, lots of them. For one thing, I prayed that He wouldn't let America get involved in the war, but He did. **(m)** Then, when John (Ruth's fiance) had to go into the army, I prayed every day and night that he would not have to go across. A few days ago I got a letter from him, the first in seven weeks, saying that he was in a hospital in England and would probably be there for six or eight months. He must be pretty badly hurt or he wouldn't have to be there that long. Don't you think so?"

(m) *This would seem to be the trouble, but one must wait to be sure. Why should she have had difficulty telling this? We suspect there*

is more that she wishes to tell.

"Did he tell you anything about the nature of his trouble?"

"No, that's just it. He only said that he was getting along as well as could be expected, and that he hoped to be out of the hospital in about six or eight months. In fact, somebody had to write the letter for him. It was the first time I had heard from him in seven weeks too. **(n)** Oh, Rev. Smith I have prayed so hard over this thing, but God seems so far away! How can He be God and let such things happen? I feel that I must have done something wrong, but I don't know what."

(n) *This is always a tricky question. Sometimes the parishioner knows full well that she has done some wrong. A good response is, "why do you say that?"; or, "you feel that you have brought this suffering on yourself?" The pastor's answer, which follows, misses the point.*

"I think you would know if you had done something wrong. And even if you had, what possible connection could that have with your boy friend's getting wounded?"

"I don't know." (With tears in her eyes and desperation in her voice.)

"Then you have been feeling this way for quite some time?"

"Yes, but it seems to get worse instead of better."

(o) "I wish you had told me about this before when I have been here." **(o)** *This accomplishes nothing. It is a stall.*

"Well, I wanted to, but with mother so sick I didn't feel that you would have time to visit with both of us separately, and she needed care worse than I did."

"That's probably true, but you shouldn't let such things stand in your way when you have something like this on your mind. You are hurting yourself unnecessarily."

"I've prayed to God but it seems to do so little good. I used to pray and He would help me, but I just don't get any relief any more. Instead of getting better, things get worse. When Mother got sick, I had to give up the best job I ever had, in order to wait on her." (I started to speak here, but she raised her hand as if to stop me and continued.)

"Oh, don't take me wrong. I'm glad to give up the job to help her. I don't mind that at all, because I love mother and it does me good to see her getting better. I hope it will be for good, this time. The doctor thinks so—he surely is good. **(p)** But the thing that gets me is that I just don't feel right toward God any more."

(p) *Here they are again back where they were earlier. I would watch for a recurrence of that reference to the job, however.*

(q) "Ruth, you have a lot on your mind and all this work to do. That could be partly responsible, don't you think?" **(q)** *This is a mistake. He tries to force the answer.*

"Yes, I guess so, but don't you think I have changed?"

"Yes, I think you have been a bit more serious minded than you were six or eight months ago. You don't laugh and talk as much as you used to, but I never thought of there being anything wrong."

"That's just it, I'm not the way I used to be. I used to have all the faith in the world, and was happy; but about six months ago I began to lose out."

(r) "What happened then?" **(r)** *He sees his lead but follows it too sharply.*

"You remember burying my first cousin, Ralph, don't you?"

"Yes, I remember that, well."

"Well, Ralph and I grew up together. He and I were closer to each other than my own brothers. I never have been able to understand why God let him be killed that way. It was such a horrible death, and Ralph was such a fine young man. He was the closest friend I ever had. He was about three years older than I am, but we grew up together and did everything together.

(Ralph was one of the most promising young men of the community. He was burned while helping one of the men clean the smoke stack of a large furnace. His body, except for the soles of his feet, was covered with third-degree burns. Nevertheless he lived about twelve hours after the accident. I had his funeral, and have never witnessed a more grief-stricken group of relatives and friends.)

"I prayed so hard for Ralph that I thought my heart would break. Then when he died, I was left stunned and cold. I haven't been able to have much faith in God since. With all these other things coming on, I don't know what to think. Rev. Smith, can you tell me what to do? I want to believe in God, but I just can't any more! When you prayed awhile ago, I felt for the first time in weeks that He really hears prayer."

"Did you pray after Ralph's death?"

"Oh, I don't know. I guess I tried a few times, but I just didn't feel like praying any more. It was then that I could hardly look my Sunday school class in the face anymore. I felt like I was telling them things I didn't believe in any longer. That's the reason, along with mother's illness, that I haven't been to church lately. **(s)** I want to believe in God, but what can a person do when he gets everything thrown in his face at once, like this?"

(s) *The call has now reached its high point. In spite of the minister's failure to help her, the girl has told him of her doubts.*

"Well, Ruth, it seems to me that in times like these, we need Him most."

(t) "Yes, I guess you are right, but that doesn't bring Ralph back, or answer any of the other prayers I have prayed. (Pause. . . .) This must sound horrible to you, but I just don't know what to think or do."

(t) *She was deeply in love with Ralph. As he was her cousin, perhaps there is some feeling of guilt about this. Perhaps, also, there were reasons for her feeling of guilt. Here, again, he needs to be more passive; as Dr. Karl Rogers advocates, "to reflect" her thought, rather than to introduce new ideas.*

"On the contrary I think it is quite natural that you feel that way. Do you feel bitter toward God for not answering your prayers?

"Well . . . I wouldn't say that, but I don't understand how He can be what He is supposed to be yet stay so far away. Don't you feel that way?"

"No, God is near to all of us all the time; but we sometimes get our

wills between Him and ourselves, making Him 'seem' far away."

(u) "What do you mean?" (u) *She is thrown on the defensive. Perhaps he has guessed too wisely, which is a mistake in pastoral work.*

"I mean that it is easy for us to get our ideas about how things should be done, and then to insist that God do things like we want them done, falling out with Him when He doesn't. Don't you think that's true?"

"I don't quite see it that way. We loved Ralph and he was a credit to the community. When God let him get burned to death, it was His breaking faith with us, not us with Him."

"Who do you mean by us?"

"Aunt Sarah and others of the family. (Aunt Sarah is Ralph's mother. I have talked with her several times and have the impression that she was not bitter and resentful.) (v) "Just forget that I mentioned any of the others. I'd like to know what I should do."

(v) *This is a fair request, but impossible to answer. If his listening had been better handled, this question would have resolved itself. As it is, he is stuck and never pulls out. From this point on his call deteriorates.*

"Ruth it seems to me that you are saying to God, 'If you want me to have faith in you, you must give me my favorite first cousin for a whole lifetime, protect my family and loved ones from all harm and danger. If you don't, I'm going to quit trusting you.' Is that right?"

(w) "I don't know what you are getting at?" (w) *Again she rejects his criticism which is almost a rebuke.*

"Well maybe I shouldn't have stated it that way, but what I'm getting at is this. You have been so overcome by sorrow and confusion because of the death of your closest friend, and these other things, that you haven't taken time to think of the pleasures and enriching experiences you have had together these many years. I think it would help if you would take time to sincerely thank God for letting you be so intimately associated with each other as long as you have. Think also of the great amount of good that fire does in the world instead of this one accident and its tragic results. Besides all this, it should be a source of pleasure and confidence for us to know that God in his wisdom knows what is best for us."

"Then you think God let Ralph get killed because He had something better for him? But why did it have to be such a horrible death?"

"No, I didn't mean that. I think Ralph's death was an accident. God had nothing to do with it. He gave us fire to be used in the world to make life livable. He also gave us brains to know how to use these things. But He could not suspend all the forces of nature every time one of us was careless enough to misuse, or get in the way of, natural processes. The laws of nature are dependable. If they weren't, we couldn't live at all. Nothing would hold together. There could be no intelligence. Do you see what I mean?"

"Yes, I do. But I never thought of it that way before. (Pause.) (x) But I still love my cousin and fiance."

(x) *In other words, she still feels the same way she did before—and why not? We do not change our hurts because someone explains them. We must live through them and beyond them, which is what happens in creative thinking, which is the result of creative listening.*

"Yes, I know you do. That's what makes life worthwhile. But that is no reason why we should lose faith in God when things go wrong. Is it?"

"No, you are right. I guess this way of looking at things is so new that I'm not quite accustomed to it."

"It seems to me that the principle involved in looking at life this way will apply to most of these things you have been struggling with. You wouldn't say, for instance, that you had rather not have a mother than have one who gets sick, or a fiance if it means that you will be hurt and worried when something hurts him. If you didn't love them, it wouldn't hurt when something goes wrong with them. But it is God that has given us the capacity to love. Without it, life would be meaningless, but with it there has to be the possibility of hurt. When we are able to stand far enough away from our immediate hurts, we can see that it is better to have love, along with the possibility and the actuality of hurt, than it would be not to have love at all. Do you see what I mean?"

"Yes, I do." (Ruth thoughtfully said) "But . . ." (at this point Ruth's mother called and said it would soon be time for her to start dinner. Ruth went to see if there was anything else she wanted. There wasn't, so Ruth came back to the living room. When she returned, I had put on my coat and was ready to leave.)

"You don't have to leave now, do you?"

(y) "Yes, I think I've taken up too much of your time already."

(y) *Better to have said, "yes, we have talked a long time and should not talk further now; but we will discuss this again soon." If possible she should be asked to come to the office for a talk; for she needs more help. There she may talk more easily.*

"Oh no! Mother called to ask if you wouldn't stay for dinner. Dad will be home in a few minutes and he would like to see you, too. Meantime, I'd like to talk over a few more of these things we have been thinking about."

"Thanks very much for the invitation to dinner, but Mrs. Smith is expecting me home for dinner and I must go now. I'll be back to see you folks again soon."

"I'm sorry I have taken up so much of your time, but I'm awfully glad to have had this talk with you. There are lots of things I haven't got straightened out yet, but I feel much better about them.

"I'm glad you do. Shall we have a word of prayer before I go?"

"Yes, by all means. I was about to ask that."

I stood in the center of the room where I was, with bowed head, and Ruth knelt by the easy chair while I prayed as follows:

Our Father, we are grateful that Thou has given us friends and loved ones to bless and enrich our lives. We thank Thee that we are privileged to have the capacity for love—love that draws us so near in heart and mind to those for whom we care, whether they be near or far away. Help us to be worthy of the trust You have put in us in allowing us to have these good things, even if it is for what seems to be a short time.

Strengthen our hearts and minds when we would falter, and help us

to put our confidence in Thy good will toward us. In times like these, lift us above the darkness and distress, that would fill our hearts, into the light and peace of Thy presence. Be especially near to Ruth in these difficult days, and lead her further in the path of faith and understanding; give her strength of mind, body, and soul equal to every need, through Jesus Christ our Lord. Amen.

(As Ruth rose from a kneeling position tears were flowing freely, but unashamedly, down her cheeks as she said "thanks for everything Rev. Smith and come again soon."

Pastor's Summary:

On the whole, I think this was a highly successful call. I had to dig for the difficulty, to the extent that I feared I was being too aggressive. Had Ruth been a stranger to me, I could not, and would not, have attempted some of the direct approaches.

To one observing what is reported here it may seem that I did too much talking. Probably that is true, but I did not feel that way at the time, nor do I now. She was under much emotional strain and was physically tired. Most of the prying that I had to do was necessary, because she could not make her idea of God, and the situation in which she found herself, link together. Her attitude was not that of bitterness, but of humility and confusion.

I wanted very much to finish the discussion, but was afraid to linger any longer for fear that it would not be good for her mother. Too, I felt that Ruth had had enough direction and food for thought for a few days. My theory on this score was correct.

Five days later, when I called on Mrs. Billings and Ruth, I found Ruth in much better spirits. Many of the things that had been troubling her before, had been mastered by faith. I have found her eager to learn more, and making good progress. I think her spiritual footing is better than it has ever been before. A good part of this is due to the success of the first call, and the contacts that she and the family have had with the church and Christian ministry.

Editor's Summary:

My above criticisms of the pastor's work stand, in spite of his summary. We must commend him for his effort to be helpful in convincing the girl that he was concerned about what was happening to her. It is my belief that this was responsible for whatever help she received. The call breaks into three parts: part one was spent in the girl trying to build up courage to tell the minister her story. In his efforts to be helpful, the minister was very much at fault, as I have indicated above.

In the second part, the girl succeeded in telling at least a part of what she wanted to tell. I believe the minister did not get at the roots of her difficulty; he got the story of love for her cousin, but did not recognize the feelings of guilt which seem to underly that part of the story.

In part three of the conference, the minister took over and gave the answers. While this was well done, from the standpoint of presentation and reasoning, it failed to make much impression on the girl as is always true of positive statements in pastoral work. I have yet to see an exception. Ministers often claim exceptions, but they are never willing to subject their calls to the kind of examination that the above call has been put through. Even the above pastor felt, as revealed in his summary, that his statements in the third part of his call were what helped the girl.

I would criticize him severely for not arranging for further talks. This was his most serious mistake. We may make all kinds of mistakes and yet come out well in the end if we keep trying, so long as the door is open, but we fail if we do not keep trying.

Note: Some time after this call, Ruth moved in with her aunt, the mother of Ralph, and told her she was taking over. It was then discovered that she had gone to a hotel room with her uncle, on several different occasions, and was having dates with him on which they drove out into the country. The pastor believes that she had had relations with the uncle at the time of the call which is reported above, which reveals, even more, how completely the pastor failed.

By
MAX GOLDMAN, M.D.

In graphic style, the story of strains on the combat veteran's personality, during war, is given here by the author, who believes that the key to help for the veteran is understanding. Dr. Goldman was formerly a major, M. C., A. U. S., and a veteran of Pacific campaigns. At present he is chief psychiatrist at Boston City Hospital, and lecturer in the summer school for clinical training, at Andover Newton Theological School.

AMONG veterans returning to civilian life, is a group who find it very difficult to re-enter their peacetime activities. These men have been labeled as sufferers from "combat fatigue" or "operational fatigue." They call themselves "flak-happy." These terms tell us that the agony of battle, of waiting for death, of seeing it pick out its selected victims, has wounded their thinking—and hence altered their behavior.

We see it in a changed "Johnny." Instead of the Johnny who was gay and spirited, he now sits alone. When proud Dad wants to show him off to the boys at the lodge, Johnny snaps back at him, "Can't you let me alone!" Sometimes he becomes so sad and forlorn that Mother wants to comfort him in her arms as she once did; but she is held back by the feeling that this boy is strange. All

The Psychology of the Combat Veteran

the favorite dishes she used to cook for him are no longer appetizing; indeed, he sometimes becomes nauseated and goes to the bathroom. At the suggestion that he see Dr. Jones, he says, "Oh, I'll be alright."

The other day he was walking down the street, and a truck back fired. Suddenly, he disappeared into a store. If you followed him, you found him getting out from under a counter, trembling and perspiring. And all he said was, "I thought I was back on the beachhead." The other day, when he went to the movies, and there was a scene of an air combat crew firing at Messerschmitts. He arose to his feet and shouted, "Get that so and so!"

Frequently, Johnny stalks from room to room and complains of feeling tense and of having a tight feeling in the back of his neck. He drinks too much. When admonished, he says that that is the only way he can feel better.

The other night he went to a dance, but returned home in a few hours with skinned knuckles. "The place was jammed," he said. Later, he quieted down and gave the details. He had suddenly flung his arms out to get room—he didn't like the way he was being pushed around, and, besides, he just felt like doing it.

You know he isn't sleeping well. He seems to have horrible nightmares. You hear him tossing about in his sleep—reliving his combat. "Watch out for the one on your right, Jack, he's got you spotted"—then, he calls beseechingly—"Where did you get it? Medic! Medic!—"

After a week or so, Dad takes the bull by the horns and has a heart-to-heart talk with Johnny—the best way to snap out of this is to go back to work. Dad will give him a partnership in his business, but Johnny either says he has no confidence in himself, or he hates his father's work and doesn't want any part of it.

Mary, Johnny's girl, confides in his mother. She feels Johnny isn't the same fun as before—he doesn't like the things they used to have so much fun doing together. He quarrels with her, and tells her that she isn't old enough. Too often, he pouts and says—out of a clear sky—"You don't understand me."

This then, is Johnny—a composite picture of men who faced stresses and strains such as are not part of our daily life. It cannot apply to every man, in its manifestations or intensity; but for each individual there are features that apply. And the parents of these "Johnnies" are worrying and wondering, trying to find a way of understanding and helping their sons. They ask, "What has happened to him—why?" Later, Johnny himself, realizing that he is causing anguish to his family and to himself, will look for help.

I

To understand Johnny's reactions, so that we can aid and reassure his parents of his future, we must remember that, fundamentally, he is of good stock; that, indeed, physically and mentally, he is of the best this country has. Of the men that were called to serve their country, only those who passed the requirements were allowed to enter the armed forces. And this in itself wasn't enough. All along the way, from training to organization into fighting units, the men were watched and processed. And, in combat, Johnny and his buddies didn't turn and run from the sound of gunfire. When "This is it!"—or "Let's go, guys!" was first piped out, he stood his ground and went forward.

It is true that he may have paled, felt his heart pound, found a lump in his throat, or become almost overpoweringly tense. Also, he may have prayed to his Maker. Or he may have found protection in pleasant memories of fun on the beach, or drinking sodas with his girl friend.

But Johnny thought, too, of his buddies—and of what swell pals they were. What grand times they had had on weekends in town. How homesick he had been on first arrival at camp! How impossible it seemed to him to have to share one large room with forty strange boys—boys who came from the mountain and the shore, from the North and South, from the slums and Park Avenue. They were such strangers at first; what could they have in common? But, gradually, they learned that they were alike in many ways. They had loving families; they had gone to similar high schools; they wanted to return to their jobs and girls, or continue their interrupted education. And the old sergeant, despite his bluster had first looked upon these men as kids who would have to be trained into the uniforms of fighting men.

Johnny thought, too, of how, from this melting pot of a barracks room, had emerged a team. Why, it was just like his own family! The "C. O." reminded him of his Dad, stern, yet fair. (Even though at times he hated him because of the discipline.) The chaplain was like his mother—so understanding and encouraging. The medical officer was like an uncle—sympathetic to his complaints. The sergeant was like his older brother—always telling him what to do! And the men—they were just like his brothers—some gang, even though they had their scraps! They would take care of each other!

And now they were in combat. This was the real thing—where you might be killed or wounded. Johnny hoped he wouldn't get hit, but, if he did, he wished it wouldn't mutilate him or make him a cripple for life; he didn't want to be a burden on his family. But someone had to get hit, and someone had to die. Wasn't that in the cards, like two of a kind are easier to get than three? Then, rather his buddies than him—but, he couldn't bear to have that—that wasn't fair, it might come out true—he didn't want them to be killed.

Now the firing is nearer, and as

Johnny takes shelter, he sees dreadful death all about him; his pals are falling. "Oh, God—there goes Jimmie, blown up by a shell, and nothing left!" And so it continues, in the muck and dirt—day upon day of fatigue and death and blood. Johnny has become a combat veteran now—wilely in the ways of the enemy. Some of their dead look a lot like his friends.

By this time, many of Johnny's friends have been killed and wounded. At night, while he is supposed to be resting, he is having greater difficulty in sleeping. He is thinking of his dead friends. Did his wishing 'rather them than me' have anything to do with their being killed? Did some evil power hear his thoughts, and carry them out? He wonders whether his time is near—maybe to make up for the death of his friends? He becomes more and more restless; his hands begin to shake; he can't eat well; at the slightest sound, he jumps or ducks his head. He is so tired.

Instead of the old spirit of "get at them," he asks himself, "How much longer." He blames the Army for setting him into this horrible situation where he shakes and has such nightmares, and then hates the Army for demanding that he go on. He complains inwardly, "How much longer —Look what you're doing to me—I can't stand it much longer!"

To escape the threatening reality, he learns to take shelter in thoughts of safer times. It was so calm and pleasant in the old days when he was a growing boy, and had scarcely a worry. His mother and father took such good care of him—not like the "C. O." and sergeant who keep sending him out on these missions!

The patrols add up, and now Johnny can't find surcease in the thoughts of prewar days, when he was a protected youngster. He begins to be angry with his parents for even sending him into the Army to be "broken down." "Why didn't they take better care of me?" he complains, "I can't find protection anywhere." He thinks of the times when his father disciplined him, and confused such events with the danger to which his "C. O." has to expose him. Johnny has now become irritable; he snaps back at his buddies. For, in a sense, they are not protecting him.

The battles are now over for the "Johnnies," and they are homeward bound. Some are so shaky and irritable that they are sent to hospitals before returning home. Other "Johnnies" don't feel so jumpy, and they go home directly, only to behave like the Johnny we described.

Can you understand what has happened to him? In warfare, subjected to constant threats of annihilation or mutilation, he watched his buddies fall. He began to mourn for them, and yet to feel guilty about their deaths In a primitive way, he believed that his fleeting wish, that his buddies die instead of him, had become a magical fact. Paradoxically, he sometimes wishes he were dead to repay them for such bad thoughts. In the turmoil of battle, he saw that he could not depend on his unit, not even his "C. O.," to keep him out of danger; so he took refuge in his boyhood experiences.

And he began to hate the Army for sending him out to be killed. After a while, even thinking of the comfort of his home, the protection of his parents wasn't enough. Such thoughts of safety weren't protecting him. He then began to complain of his parents. Why weren't they there now to protect him? Why had they sent him into the Army? Oh, if he were only a child again, so he wouldn't have had to go out! So, when Johnny returns home, his actions tell of his resentment towards them.

Here we have the key to the puzzle of Johnny's behavior. His personality, able to withstand the blows of ordinary civilian living, was hammered ceaselessly by the constant threat of death. It finally took refuge (figuratively) in boyhood experiences. In so doing, it actually regressed, as the psychiatrists say, to an immature level.

Returning home, Johnny doesn't feel himself the hero, the man, the equal of his father in supporting a family. He returns home a boy, wanting protection and care and love, as he had received perhaps not so long ago. At the same time, he resents his parents for not having furnished him that when he was under fire. This is expressed subtly in his vomiting Mother's best cooking.

Also, he returns home to his girl seeking a protective figure—someone to mother him. And she, on marriage, may not find him the masculine figure she had imagined. Perhaps this lack of understanding will lead to divorce.

His quarreling with people and his easy startling at noises are mixed up in his resentment, and his feeling of insecurity, together with his physiological mechanisms tuned up to react amazingly quickly to any threat.

II

Knowing of Johnny's experiences and having lived with his inner thoughts, what can we hope for him? What shall we do? We appreciate the fact that he has become childlike, unsure of the world about him. He may even be fearful of it, as we have seen from his behavior. For anyone to grow into a mature person, *time* is required—*time* to adjust to a society which has become strange, and probably threatening, to him. Too, *time* is needed for his tense system to unwind.

But rest is not enough. Johnny might take a "permanent" rest, and continuously borrow his spending money from us. In the same manner that we supported and stimulated him through his adolescence, so should we deal with him, during this perplexing transition. His regrowth into maturity, his relief from irritability, mourning, startle-reactions, and insecurity should not require more than a few months. After all, he did begin his combat career with a well balanced personality.

Understanding Johnny, we can support him with confidence. We can shorten this difficult period of readjustment only if we show neither resentment nor over-solicitousness We must stand with him and say, "At last, welcome home—to your hopes and better opportunities!"

The Larger Use of Mother's Day

By GEORGE M. GIBSON

Reaction against the purely sentimental and commercial aspects of traditional Mother's Day has brought about the development of Christian Family Week, devoted to intelligent consideration of family problems, and culminating in the Sunday of Mother's Day. Ways of bringing forth the deeper aspects of this celebration are discussed in this article by the pastor of the United Church of Hyde Park (Congregational and Presbyterian), Chicago. He is author of "The Story of the Christian Year" (Abingdon-Cokesbury Press), and instructor in homiletics at the Presbyterian Theological Seminary, in Chicago.

THE WHOLE tendency of the last few years has been to lift the traditional Mother's Day from its commercial associations and popular sentimentalisms to the status of a major festival of the Christian Year.

The mother theme has been a part of the Christian expression from early times, the old "Mothering Sunday" being observed on the fourth Sunday in Lent. This was a day of home-coming from schools. The Lenten fast was broken with mid-Lenten feasting on "simnel" cakes. The religious theme of the day was that of the Grace of God, freely bestowed upon penitent sinners; gratitude for this gift was the main note in the public prayers.

This was one of the hundreds of rich features of the Christian Year that were lost by the informal Churches. Then, in 1911, the mother theme again came to the fore in the popular vein, and Mother's Day was established on the second Sunday of May. Churches and commercial interests united in making the day one of romantic sentimentality. The white and red carnations were socially compulsory, public speeches and sermons rang the changes on Kipling's "If I were hanged on the highest hill. . . ."

A few years of this sufficed to bring a reaction from intelligent Christians. This was part, too, of a wider revolt against emotional appeals, the pulpit sharing in it as well as the pew. The preaching on Mother's Day from the 1920's on, became increasingly critical of a purely sentimental view, and somewhat apologetic for past performances along this line. The new message of the day bore definite marks of the developing parent-child psychology and the sociological treatment of family life.

A very few years ago, national organizations started the present treatment of this day, finding far wider possibilities in placing it as the culmination of a whole week devoted to intelligent consideration of family problems. Child Health Sunday also had been founded in 1911 by the American Association for the Study of Prevention of Infant Mortality. The emphasis had been on physical health, and the celebration of the day was limited to the more specialized social organizations.

Later, the Federal Council of Churches, together with the International Council of Religious Education, and the United Council of Church Women, all operating through the Joint Committee on Christian Family Life, established Christian Family Week, beginning with Child Health Sunday, the first Sunday in May, and extending through The Festival of the Christian Home, the second Sunday in May. The days of the week were also to be devoted to a variety of events, some of which we will describe; and the concern of the week was extended to the child in the fully rounded home.

For the most effective use of this period of time, adequate preparation is the first step. The minister, with his planning groups, should go to work on it early enough to have all program features ready and publicity out in ample time. Except when Easter falls on its latest possible date, April 25th, there are a few Sundays before the opening of Christian Family Week that can be devoted in some manner to the proper preparation of the people for fitting activities and celebrations. Some ministers have used these Sundays for a series of sermons on home and family life, on the Christian ethics which derives from family relationships, or on theological teachings for which anologies are discovered in family experience.

The week itself may well begin with a sermon on the place of the child in Christian teaching, and close with a sermon on the significance of the Christian home. Children's sermons may be used to waken gratitude and responsibility.

Child-and-home emphasis should be used in the various organizations of the church. Here again, specific preparation is called for in order that programs with materials unrelated to the main celebration of the week may not be pre-empted. Special pamphlet aids are available from the organizations mentioned above,

and from the various denominational publishing companies.

The church school may well observe the occasion in a general worship, following treatment of the privileges and obligations of home life in the classes. From Proverbs, Ecclesiastes, Psalms, Corinthians, and modern literature may be drawn passages adaptable for the worship of this day. Participation of various ages should be encouraged, and dramatization may be used to assist. In this connection exhibit-materials and visual aids may be put to excellent use. The exhibit will be the result of long-range planning and will mark the culmination of a season of work done by the children.

During the week, or earlier, leadership programs may prove very stimulating. These should be built around the best available materials, and resourceful persons, of the community. Their object should be the development of an intelligent understanding of the social problems of modern childhood, both in the home situation and in society at large. Child health should be considered as a large social problem in which the local church may have some practical part to play. Seldom will local, church-sponsored clinics be practicable. The problem is too large for such isolated treatment, and there usually exist agencies much better equipped to handle direct clinical references. Yet the Church, through its educational program, may prove to be an excellent ally for these agencies. First of all, church leadership should be acquainted with the community resources available in this field. Further, the Church can often help in acquainting the general public with existing opportunities and duties relating to the health of children. Recently in our area (South side, Chicago), the Council of Churches co-operated with the Community Council and with a local hospital in providing preventive influenza serum to all who desired it.

Other church organizations may find splendid program possibilities in the variety of phases into which this subject may fall. Among the suggestions that have been offered and the experiments that have been tried are the following, to which resourceful imagnation may add others.

The youth organizations may invite speakers or compose panels of their own members on the question of marriage in its physical and financial aspects as well as on its social, psychological, and spiritual implications. Personal counselling may follow at appointed hours during the week.

The Sunday evening or midweek program, and the various club activities of the church offer excellent opportunities for focusing attention on current problems and arousing public opinion, as well as for creating spiritual and moral conditions favorable to sane and healthy family life. The methods of presentation may include book talks. We have used in recent years such books as Thomas Wolfe's *You Can't Go Home Again* as representative of the breakdown and the loss of rooting in our generation, with the hope of restoration. Hindus' *Humanity Uprooted* presents the same problem on a world-wide scale. Llewellyn's *How Green Was My Valley* recaptured the soft memorial beauty of family life, lived through vicissitudes, yet strong in affection. Steinbeck's *Grapes of Wrath* portrays the tragic disintegration of family life, beaten upon by the forces of a revolutionary society. Nonfiction such as Regina Weimann's *The Family Lives Its Religion,* Marguerite Bro's *Questions Children Ask,* and many others are usable as book-talk material for adults.

The lecture and panel-discussion methods are quite applicable. In these, the group will probably seek the services of informed school people, social workers, and psychologists. The informal forum method is best suited for bringing out all viewpoints and for coming as nearly as possible to answering all questions. Dramatics, visual aids, book and pamphlet materials and displays of various sorts invite the full ingenuity of the leadership in making programs vital and interesting. Often the chief feature of the week is a Family Night dinner, to which all age groups are invited.

Much can be done to stimulate interest by offering helps to the home itself as families join for proper observance of the week. Simple services for the table may be furnished, children participating with parents, and the grandparents also having a part. For several years we have furnished services-of-dedication for use when a family occupies new quarters. Whether they own or rent, it is helpful to family life if the habitation is specially dedicated to its uses through a fitting religious service. Sometimes the pastor is called on to preside at such a service, but a simple mimeographed order will enable any family to conduct its own, and to overcome the timidity that often prevails. In the same way, family discussions can be encouraged on subjects offered during the week. Paul R. Reynolds, in a helpful article in *Advance* (Feb., 1945), listed his *Ten Suggestions for Enriching Family Life.* They are: 1. Have fun together. 2. Celebrate special days. 3. Share experiences. 4. Sing together. 5. Work together. 6. Understand each other. 7. Have people in. 8. Go to church together. 9. Worship together. 10. Give sacrificially.

The sermons almost preach themselves, with such a congregational experience. It is not assumed here that all churches will do all things suggested above, but if proper preparation is made for the week's emphasis, an expectancy will be aroused toward its great concluding day in the celebration of the Festival of the Christian Home. The prime prerequisite for all strong preaching, congregational co-operation, will have been achieved.

A variety of possibilities and a wealth of interpretations face the preacher for this occasion. The Bible is full of family stories and of the truths that emerge from the sacred ties of blood. From earliest Old Testament days onward, God was conceived as Father, and his children were therefore brothers one of another. Jesus enlarged the view, enhanced it, and translated it into its fullest ethical and spiritual implications. From Hannah, the mother of Samuel to Mary, the mother of Jesus, the tender beauty of Biblical story material invites the homiletic

imagination. And, beyond biblical story material into the days of persecution and times of spiritual decline after Constantine, Christianity's "most beautiful manifestation was seen in the mothers of some of the greatest and best Church teachers." The faith was carried through trials on the wings of the prayers of Nonna, mother of Gregory Nazianzan; Anthusa, mother of Chrysostom; and Monnica, mother of Augustine. These, and others, clear through to Susanna, mother of Wesley, and many since, were content to lose their renown in the cause of Christ and the fame of their prayers is eclipsed in the luster of the great saints those prayers produced.

With the wealth of material before us, let the preacher avoid the trite sentimentality which is the great temptation of this day. What someone said was good: "God could not be everywhere so He made mothers"; but it has been used enough to deserve a rest. And by all means leave Kipling's, *If I were hanged . . .*, to these criminal lawyers who ply the jury heart-chords with *tremolo* and *vox humana*.

Then the vast scope of literature is replete with references that will bring their peculiar beauty and strong truth to the preaching of this day. I have used illustrative materials from the *Little Flower of Francis of Assisi*, a story of how the little brothers gave their only copy of the New Testament to a destitute mother that she might sell it to use the money for her sons. "For Francis was wont to say that the mother of any Friar was the mother of him and of all the friars." From Kahil Gibran comes a lovely reading beginning: "And a woman who held a babe against her bosom said, 'speak to us of children. . . .'" There are poetic things in high taste from Oppenheim and Oxenham, in a little book by Leland Foster Wood, entitled *Beatitudes for the Home*. From the tender beauty of Edmund Spenser's *Faerie Queen*, to the whimsical family affection of Alyene Porter's *Papa was a Preacher*, the English language has been used for four hundred years to celebrate the values of the family in all its many relations and its wealth of meaning. The preacher, adding to all this his own productive imagination as he makes his pastoral rounds, may well avoid the syndicated doggerels and limericks on mother.

But the sermon is not just a piece of literature, however excellent. It is a message from God. And on this occasion no less than on other days of the year, perhaps more than on other days, the sound theological and ethical implications of family life should be given from the distinctly Christian point of view. Our Father, God shows His own nature and his first concern in Christ's passionate redemptive interest in persons. Personality is our highest conception of God. He may be more than a person; He is certainly not less. And personality is made by love and for love; it is primarily social. Both the gifts it receives and the duties it performs are social. Whitehead's famous saying that "religion is what a man does with his solitude" is the mere beginning. The Christian religion is that by which a man overcomes his solitude. "God hath set the solitary in families" precisely because solitude is a denial of life at its best.

The home is that primary social unit where, from infancy, we learn the art of living in relationships. There is the relationship between lover and beloved, wife and husband, mother and daughter, mother and son, father and son, father and daughter, and of brothers and sisters of the same family. Other relationships develop as the family adds relatives of varying ages, dispositions and tastes. Here is the most important school in the world in the art of living together. And here we learn the basic attitudes and methods which the world-family is seeking through tears and blood, and without which tragedy continues.

Suggested "worship center" for a home or for a church school room.—From *Building For Worship*, by E. M. Conover. (The Interdenominational Bureau of Architecture.)

Analyzing the social problem on a world-wide cultural basis, Professor Aubrey has found the three greatest needs of modern man to be "security, unity, and meaning." We need not elaborate on them, nor report at length on Aubrey's elaboration, in order to recognize at once that these are things basic to family life, and can perhaps be nowhere better learned. Conversely, with damage done to the home, these ultimate bases of social order will be thrown down, with dire consequences.

Finally, the preacher may show how the home life sets forth the Christian teaching of both the grace and the judgment of God. Homes are not made by work alone, although they call for reasonable time and energy. At their best, they rest on affection rather than on labor. The warmth of their security, unity, and meaning, comes from love freely given and freely taken, a love that operates like the grace of God, and which draws the members one to the other because they first love Him. And by the same token, discipline and even chastisements are exercised in love, not for the sake of penalty, but with redemptive concern and with a view to future welfare of the object. So are the judgments of God, who sent His Son, *not that the world should be condemned, but that the world through Him might be saved.*

I have not attempted to say what to preach or how to preach it on Mother's Day. These are thoughts, by the way, which may inspire deeper insights and arouse a stronger tone than customary, that a stimulating week may be crowned with messages of God's own truth, drawn from the most universal of experiences, family life.

Christian Family Week

By RAYBON W. PORTER

The Festival of the Christian Home begins with Child Health Sunday, this year on May 5, and is concluded with the traditional Mother's Day, May 12. Raybon W. Porter, minister of education at First Methodist Church, Shreveport, La., describes here a practical project in his church which gave deeper meaning to the observance last year. For a discussion of the pastoral task as it relates to this annual festival of the Christian Year, see page 27.

MANY times during the year the pastor is called upon to promote, co-operate with, or at least announce some special week's observance in church or community. Perhaps there is valid reason for most, if not all, of these special observances. But some certainly bear more significance for the moral and religious development of the people we serve than do others.

Christian family week, while it is one of our newer observances, can be most meaningful, if thoughtfully and carefully planned for and carried out.

In our own local church, Christian Family Week observance is a major interest of the Board of Christian Education, in planning for the spring quarter. Ministers, Woman's Society of Christian Service members, and Church School workers all join in the effort to make this an outstanding and meaningful week for the families of the church. The Family Life Commission, which is made up of a dozen representative couples, with a carefully selected chairman, who is automatically a member of the Board of Christian Education, is given the task of sponsoring and promoting this week's activities. This commission functions the year round, incidentally, and carries forward at least one major project of home-church co-operation each quarter.

Last year in our local, weekly church paper, *The Methodist Messenger*, the program of National Christian Family Week was announced as follows: "During the week of May 6-13 churches throughout America will encourage family religious living in the observance of National Family Week. Realizing that families need help and guidance in holding steady in these tragic days, your Family Life Commission has chosen for its theme this year, 'Finding Power in the Bible for Daily Living.' Believing that the greatest of books contains the answers to the family's needs, we urge parents and children together to explore the Bible and make its truths daily guides for better living. The little booklet, 'Pages of Power,' will be available at the church next Sunday and throughout the month, as suggestive helpful material for each family. We invite you to co-operate whole heartedly in the observance of the week's program, beginning next Sunday."

Daily Program

Sunday:

9:30 A.M.—Church School. There is a class designed to meet the interests and needs of every member of the family.

10:50 A.M.—"Family Pew Day." Sit together and worship as families in the Sanctuary. Sermon: "The Christian Home."

6:30 P.M.—Discussion groups for young people and adults on "Christian Family Life."

7:15 P.M.—Supper, family fellowship, fun and singing.

8:00 P.M.—Symposium on "God's One Family," by Jewish and Protestant leaders.

Tuesday:

"Church Night at Home."—Family recreation, reading and worship.

Wednesday:

Church School Worker's Council. Program theme: "The Church School Helps Meet Family Needs."

Thursday:

All Church Family Night, 5:30-8:30 P.M.

Sponsored by the Recreation Council and the Family Life Commission—Songs and crafts; games and stunts you will enjoy and can play at home—bring a family picnic basket. Ice cold drinks will be furnished.

Sunday:

Mother's Day, Honor Mother at Church School and Church on this Sunday.

Mother's Day sermon, by the Pastor; theme: "Unusual Mothers." Solo, "Mother O Mine." Hymn, "For the joy of human love," No. 18 in *The Methodist Hymnal*, will be sung at the beginning of the service; and the poem, "O Motherhood the Beautiful," by Alice Crowell Hoffman, will be sung to the tune of "America the Beautiful."

6:30 P.M.—Parents' Night at youth fellowship supper. Program theme: "Notes of Appreciation." (Mother, father, home, etc.)

8:00 P.M.—Illustrated Lecture "There's No Place Like Home." The Youth Choir will sing "I Often Think of Home," by Kreisler. Several of the old familiar hymns, our mothers loved to sing, will be sung by the congregation.

The Methodist Messenger, which is mailed weekly to 1,800 homes, also carried announcement of the Family Week radio addresses, which were delivered by various ministers of our city on the general theme, "Home Religion." Subtopics were: "The Church in Thy House," "Exploring the Bible in the Home," "Worshiping in the Family." Appropriate quotations and poems were included to further this emphasis in the special Family Week edition of the paper.

Crafts Go to Church

By HAROLD and DOROTHY EWING

The exercising of creative talents during leisure, through craftwork periods supervised by church leadership, can have spiritual and practical value, believe the writers of this article. Crafts "have a natural place in the religious education program," they believe. Pastor Ewing serves Christ Community Methodist Church, Canton, Ohio. His wife is the co-author of this article. It is presented while many pastors are making plans for vacation Bible schools.

THE MODERN social structure is placing more free time in the hands of the American people. During the past four years this has been hard to see, but with the return of millions of potential workers and the freeing of long-frozen new and improved labor-saving devices, the average American will find more leisure at his disposal than he ever dreamed of.

If a person's employment consumes 45 hours of the 168 hour week, and he sleeps 49 hours and eats during 10 more hours, he still has a balance of 64 hours in the week which he may call his own . . . HIS LEISURE. During a man's biblical lifetime of three score-and-ten years, he would accumulate 28 years and seven months of leisure. This residue of leisure is the challenge for the Church.

We are not dealing with spare "minutes," we are faced with the fact that the average church member has 42 per cent of his life open to leisure activities which may be guided into constructive or destructive recreational patterns. It is at once apparent that the use of this 42 per cent will determine, in a large degree, the direction of life's growth. It is a vast vacuum into which may rush the negative and evil influences which abound in every community. This same void may be filled with a wholesome program of constructive activities which should include a craft program for the whole family.

An Ohio church has a modestly equipped shop which is portable enough to use in the church dining room and to be put into a closet after each craft group is through. It was established for less than twenty-five dollars and has since been paid for with small profits from the sale of craft materials. Voluntary, self-trained leaders are in charge; and they find as much pleasure in leadership as the various age-groups, who use the shop, receive in craft training.

A large Iowa church, with a staff of paid workers, cleaned out an overlooked storage room, and with paint and ventilators soon had an attractive room readied for their hobby den. A regular schedule keeps the hobby den busy from 3:00 P.M. until 10:30 P.M., on Monday through Friday, and all day on Saturday. The adults insist on their turn and have been given the late evening hours for craft work.

A small New England church vacation school, lacking trained leadership, enlisted several handicapped adults, who became proficient leaders. A blind man was good help with the weavers, and a crippled worker became a creative leader in metal work and leather tooling.

Crafts do have a natural place in the religious education program of the local church. They stand high in every test for good recreation. The craft period becomes a laboratory school, where teachers and pupils have the opportunity to apply their Christian teachings. In the church craft shop the work must be in closest co-operation; tools and materials are shared; patience is developed through good workmanship; a feeling of personal responsibility for good work is achieved.

The variety of crafts available for use in the local church is limited only by the budget of the craft program and the available leadership. However, experience has shown that leadership can soon be trained, and where interest is developed the money will be available. Wood-work is one of the simplest of crafts. Wood-carving, as developed in the Southern mountains, is inexpensive and limitless in creative possibilities. The small children can use hand jig-saws and scrap ply-wood to make small objects and develop greater skills.

Weaving, knitting, sewing, plastic-craft strip-weaving and braiding, leather tooling and carving, bead-craft, cork-craft, cane and reed weaving, finger painting, plastic jewelry work, block-printing, spatter-printing. metal hammering and tooling, bookbinding, photography and many other possibilities are open to every church. Each craft is available in simple form for the children and can be graduated to the skill of the crafters as they advance.

Getting the craft program started in the local church or summer camp takes careful planning. Five areas of planning must be included: leadership, craft headquarters, craft materials, craft tools, and finance. Each of these is important to the success of the local program and should be carefully provided for.

Many churches never get started in this creative work for the lack of what they consider to be adequate leadership. There are many groups that have gone forward to excellent work with self-trained leaders. Craft manuals are available from craft supply houses which clearly explain the procedure in each craft. A man, woman, boy, or girl, who has imagination and a bit of creative skill, can take these manuals, some of the required materials, and train himself or herself in a short time.

The craft center in your church can be whatever you want to make it. Even the small church can have a permanent headquarters in a room set aside with cupboards, benches, and small power equipment. On a more modest scale, portable equipment can turn a dining room into a craft center for a day or between Sundays.

Tools are necessary equipment and can become a great expense in the craft program. Many churches have found laymen willing to lend idle tools. If it is thought best to purchase all the tools, they can be obtained for twenty dollars. The stock of tools should include jig saws,

cross-cut saw, hack saw, hammers, scissors, tin snips, "CW" clamps, ruler, pincher, leather punch, knife, small bench-vice, hand speed drill, and wood and metal files. An optional piece of equipment is a motor driven buffing wheel and grind stone.

Materials for the craft program can be obtained from a number of craft supply houses throughout the country. These carry a complete line of materials and are ready with suggestions for the help of your program. The Methodist Publishing House has ready for sale a supply of helpful literature on the subject of craft materials. The craft group can effect a substantial saving if they are willing to use imagination and ingenuity with waste materials in the community. Scraps of light metal, enameled vegetable tins, discarded rope, rustic wood, scrap ply-wood, orange boxes, and other discarded material can be converted into craft supplies at low cost. It is the experience of craft leaders that economy can best be secured by purchasing materials needed for craft work in bulk rather than by buying the "kit" type of craft in which all materials for a particular project are packaged together.

Adequate financing is necessary in order to get a footing in the craft program. Some churches desire to have the board of education subsidize the program; others have an interested adult who takes care of the expense. Most churches receive a grant from the board of education to set up the program, and then maintain the work through a small charge for the craft materials used. A small profit enables the group to add new equipment or new books to guide them in the growing work. It may be found that a combination of subsidy and self support will put the project on a sound basis without working a hardship on the participants.

Suggested Reading:

Handbook on the Use of Crafts, by Ruth Perkins; New York: The Women's Press.

Arts and Crafts, by Marguerite Ickis; New York: A. S. Barnes and Company.

Care and Feeding of Hobby Horses, by E. E. Calkins; New York: Leisure League of America.

YOUTH SPEAKS:

On World Service

By CAXTON DOGGETT

In offering cash and scholarship prizes to boys and girls, for the best addresses on World Service, the Methodist Church will foster world-mindedness, more World Service giving, and training of future leaders. Contest Director Doggett, of the Joint Division of Education and Cultivation, Methodist Board of Missions and Church Extension, explains these contest aims here.

THE METHODIST Church announced recently that it will give $24,000 in prizes to its thirty high school girls and boys who write and deliver the best addresses on "The World Service of the Methodist Church." The contest will begin this fall and proceed through local, district, conference, area, and jurisdictional eliminations. Winners of the six first prizes will each receive $500 in cash, a four-year college scholarship, and an expense-paid trip to the next General Conference where the winning addresses will again be delivered. Information is being mailed to all Methodist pastors. Inquiries should be addressed to: Contest Director, 150 Fifth Ave., New York 11, N. Y.

In giving away $24,000 in prizes, what will the Church receive in return? I suggest three answers.

(1) The Church will receive substantial assistance in its constant effort to replace provincial religion with world-minded Christianity. "The World Service of The Methodist Church" is a large subject. It embraces missions, church extension, Christian education, evangelism, church hospitals and homes, pensions, temperance, lay activities, circulation of the Bible, and world peace. Boys and girls who study this subject, the parents, teachers, and friends who help them, and the audiences who hear them, will gain a new appreciation of the World Service rendered by their church beyond the local community. They will become aware of that sense of responsibility for the entire family of God expressed in John Wesley's famous words, "The world is my parish."

(2) Methodism will receive larger financial support for its World Service program. If every Methodist had in mind a concrete, vivid answer to the question, "What happens to my World Service dollar?" those dollars would become more numerous. That very question might well be the title chosen by many contestants. Let a nationwide corps of high school speakers launch a hard-hitting program to make our people more World Service conscious, and more World Service giving will in all probability result.

(3) The Church will in future years benefit from the valuable training in writing and speaking which many potential leaders will receive in this contest. A ten-minute address is, as every pastor knows, an exceedingly difficult assignment. One has no time to get "warmed up." No time can be squandered on irrelevant jokes and stories. Every syllable must count.

This threefold aim of the contest is a basic aim of every conscientious pastor. I hope that every pastor will look upon this contest for what it is intended to be, a helping hand, extended by young people, in the important work of educating the Church in world-mindedness, increasing World Service giving, and training future leaders.

Bishop Paul B. Kern, upon hearing of the contest, expressed what might be the typical reaction of Methodist pastors. "The National Public Speaking Contest for Methodist Youth," Bishop Kern wrote, "offers a wonderful opportunity for inspiring our young people in public speaking and in the presentation of vital themes of genuine interest to the Methodist publ...

AN ORDER OF WORSHIP FOR ROGATION SUNDAY

By ROGER E. ORTMAYER

"THE PLOW"[1]

"In former times the Church kept a regular round of Days and Feasts marking the chief seasons of the country year. *Plough Monday* was the day in early January when the plough was blessed by the priest for its task of ploughing the earth. At *Rogationtide* God's blessing was asked in field and farm, in orchard and garden, on the sowing of the seed. At *Lammas*, at the beginning of August, the first loaf made from newly gathered corn was offered in God's House by those who baked it. And at the *Harvest Thanking*, the crown of the agricultural year, workers in the field, gardens, orchards and homesteads and the general body of parishioners, brought their offerings to the Church, and praised God for all His blessings.

"These Feasts were not simply picturesque ceremonies, with no meaning behind them. They bore witness to man's faith in God as the God of Nature and the giver of all good things; and as the Creator, intimately concerned with the welfare of all that He has created. They were also expressions of a healthy community life, in which all classes of men, women and children in the countryside joined together, alike for work and worship. They took their place in a pattern of life of which God was the center. And when God is really the center of life's pattern, everything else falls into its place."—From Bishop of Chichester's 1944 Rogationtide Pastoral.

The Order of Service

Piano or organ meditation

Processional[2] "Holy, Holy, Holy" *The Methodist Hymnal*, No. 1 (Congregation standing)

Call to Worship (Congregation standing)

Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath.

Glory be to God on high.[3]

Blessed of the Lord be his land, for the precious fruits brought forth by the sun, and for the precious things put forth by the moon.

Glory be to God on high.

Blessed of the Lord be his land, for the chief things of the ancient mountains, and for the precious things of the lasting hills.

Glory be to God on high.

Blessed of the Lord be his land, for the precious things of the earth and the fulness thereof, and for the good will of him that dwelt in the bush.

Glory be to God on high.

Collect (congregation standing)

Let us give thanks unto the Lord:
It is meet and right.
It is in truth meet and right, fitting and due, to praise Thee, to hymn Thee, to bless Thee, to worship Thee, to give thanks to Thee, Who art the Creator of all things visible and invisible; whom Heaven and the Heaven of Heavens hymn, and all the powers of them; the sun, the moon and the whole choir of stars; the earth, the sea and all that in them is. Amen.

Hymn "O My Soul, Bless God, the Father" No. 80 (Congregation seated)

The Old Testament Lesson Isaiah 28:23-29

The New Testament Lesson Luke 17:5-10

Silent Prayer

Words of Assurance

Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

The Choral Response

Anthem or Quartet[4]

The Plowman's Litany of Hope (congregation standing)

The Lord God made every plant of the field before it was in the earth, and every herb of the field before it grew.

Praise the Lord for all his Creation.

They shall inherit the land forever, the branch of my planting, the work of my hand, that I may be glorified.

Praise the Lord for all his Creation.

So is the Kingdom of God, as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how.

Praise the Lord for all his Creation.

The Lord will judge between the nations and will decide concerning many peoples; and they shall beat their swords into plowshares and their spears into pruning-hooks, nation shall not lift up sword against nation, neither shall they learn war any more.

Praise the Lord for all his Creation and inscribe upon our hearts our dependence upon his merciful goodness.

Gloria Patri (congregation standing)

Affirmation of Faith—The Apostles' Creed (congregation standing)

Blessing on Man's Labor in God's Creation

(Let the persons chosen come forward, the man bearing seed, the woman earth.)[5]

Man: He looked upon the earth and it was blessed. . . . We met a tiller from a far country. His clothes were worn and patched, his shoes were torn. It was apparent he had little of the wealth of this world. But there was a light in his eyes, as if he looked into the future and saw its face.

Woman: And we said: 'Tis a dreary world in which you toil.

Man: But he answered: No, not so. 'Tis a glorious world! The sky is always above, and the earth is beneath. The sun rides in splendor, and the rain washes the face.

Woman: But we insisted: The labor is long and the reward is bare.

Man: He replied: True, the body tires and the pocket is not always enriched. The work in the earth, however, gives back strength for labor spent. And the bread of the soil is wealth beyond the esteem of much silver and gold.

Woman: Now we cried: Yes, yes, tell us more.

Man: He continued: To those who live close to the smell of the rich earth is given the secret of life. God created the earth and it was good. Man fashioned the plow to loosen the soil for the planting of seed.

Woman: The seed carried the germ of life. With God's blessing it was sown upon the earth in the furrows made by man's labor. The blessing of God made the seed send forth new life. The nurture of God caused it to grow, the sun smiled and the rains give it to drink, and it multiplied, not once, but hundredfold, and man knew the abundance of the created world.

Man: Thus it was and ever shall be.

(Now let the seed and the soil be placed upon the Altar or table and Minister, Man and Woman kneel facing Altar.)

Minister: O God, who hast made the earth holy and invested it with thy life, bless the plowman and the plow and all that work with thee; give life to the seed and vigor to the soil, send the strength of the rain and the warmth of thy sun. Bless all those who work with thee in the glowing of the food and fabric of life. And as we labor in the midst of thy earth, may we replace more than we take out, regarding all the normal things of life as expressions of thine eternal being. Through thy Son, our Savior, Amen.

Hymn "We Plough the Fields" No. 544

Sermon

Collection of Tithes and Offerings

Presentation (Congregation standing)

Benediction

---

[1] This service is designed to obtain recognition for the first two movements of the country church's year, *Plough Monday* and *Rogationtide*. It is unlikely that any Methodist churches will observe both periods. The brief explanation might be printed as a preface to the Order of Service. Let a plowshare be placed at the base of the Altar in full view of congregation. If no Altar exists, place a Communion table in the center of the platform with the plow on the floor in front of it.

[2] If at all possible, make an effort to have a choir and processional.

[3] If choir and congregation will sing response, Nos. 565-567.

[4] For instance, the lovely Latvian spiritual, "My God and I."

[5] Stand in this fashion: * * * * * *—Altar
* —Minister facing congregation
Man— * * —Woman, facing each other

APPEAL FROM THE PHILIPPINES

ESTEBAN GUILLERMO, D.S., • *Guimba, Nueva, P. I.*

After reading a copy of THE PASTOR, I realized that it is just the magazine that our preachers need at this time. It broadens their world religious outlook, elevates their worship, and inspires them to a greater service; and knowing of your never-failing benevolence and generosity, I am making this appeal to you and friends to give free subscriptions to our preachers. I am constrained to make this appeal because of the present inadequate support our ministers are getting from their churches due to the recent war devastation.

Another thing for which I wish to make an appeal, is for religious books, especially those that are advertised in THE PASTOR. Most, if not all, of the religious books in the preachers' libraries were looted and burned by the Japanese during their occupation in the Philippines. I believe there are friends in America who are interested in the work in the Philippines and who are ready to give help. It will be a great blessing to our preachers if the big brothers in America will send religious books to us. I think this is the only way by which we can rehabilitate our minds—[i.e.] to obtain material help from our more fortunate brothers. Without the help from the home church, it may take many years before we shall be able to buy books that will help us very effectively in the Christian ministry.

THE PASTOR *would like to hear from any readers who would like to share their Christian literature with our brethren in the Philippines and other areas which have appealed to us for help. Send books to the correspondent at the above address. Send subscriptions to* THE PASTOR, *810 Broadway, Nashville 2, Tenn., adding fifty cents for overseas postage.* —*Ed.*

THE JANUARY EDITORIAL

I. PAUL TAYLOR • *St. Matthew's Methodist Church, Detroit, Mich.*

Because I agree so heartily with most of your editorials, I am going to be bold enough to disagree with one conclusion in your January discourse on "Individual or Social Gospel."

After presenting the problem, it seems to me that you fall into the very error you point out [in saying], "Christians have one gospel, a gospel which proclaims redemption for the individual as a child of God and which proclaims judgment and redemption of the social order."

I agree heartily that we have *one* gospel, but I think you make it *two* when you have it proclaim two things without showing their relationship. You just tack on the social gospel. Jesus identified himself with His message, and his message was of the Kingdom of God; you cannot be loyal to Jesus without being loyal to His Kingdom: *for whoever wants to save his life will lose it, and whoever loses his life for my sake and the gospel's will save it.* (Mark 8:35)

You conclude: "Let us cease making the gospel ineffective by constantly denying parts of it which we may not like." It took me about thirty years, after graduating from the seminary, to realize that the gospel has no "parts" it is a whole: you save your life (individual salvation) by loyalty to the Saviour of the world and His Gospel of the Kingdom of God (social salvation). They cannot be divided, and the attempt to do so has caused the present confusion and ineffectiveness in the church, historically as well as today.

FAVORS MARSHALL'S EMPHASIS

STANLEY H. MULLEN • *Brooklyn Memorial Methodist Church, Cleveland, Ohio*

After reading carefully the articles "In Thankful Remembrance" by Harold E. Fey in THE PASTOR, Nov., 1945, and "Holy Communion," by R. P. Marshall, Jan., 1946 issue, I feel very definitely that Marshall's emphasis is the one which Methodism should seek to recapture. Fey's conception of the matter has little or no historic foundation and is based on just another private interpretation.

I think it is both rash and rude for Protestants to speak of the older interpretation as "a species of magic by which sins were forgiven without repentance." And it suggests a decided lack of information to say that in the Zwinglian doctrine of the Lord's Supper Christ "became once more the Son of God, who had lived in history, had taught men to have faith in God, their Father in heaven, and had suffered, died, and risen again." In fairness alone to the Catholic Church, we must admit that, more than any other Church, it has held before mankind these basic facts concerning Christ.

You have done a fine thing in presenting both sides of this picture to us. With more conviction than ever do some of us follow that which we believe to be the true interpretation.

AGAINST THE PRIESTLY OR MIRACULOUS

A. RAY GRUMMON • *First Methodist Church, Springfield, Ill.*

Concerning Mr. Marshall's thougthful and well-written interpretation of the Holy Communion, may I express my complete disagreement with his viewpoint? If American Methodism (English Episcopalianism is irrelevant), "presupposes an altar and a priest," if it teaches that Holy Communion is a "Sacrament of the Altar" or that the symbolic bread and wine miraculously become the "Real Presence," then I am not a Methodist in good standing. I am in complete agreement with the viewpoint of the new ritual as endorsed by the General Conference, and believe Mr. Marshall to be mistaken when he calls it "a deviation from the standards of Methodism."

By all means, let our services be conducted with dignity and good taste. But let us not become High Church ritualists, or falsely claim any priestly or miraculous functions.

FOR A LITURGICAL BROTHERHOOD

WM. ESLER SLOCUM • *First Methodist Church, Eldred, Pa.*

After you printed my letter [THE PASTOR, Dec., 1945], I began to receive letters from men who agreed and who disagreed with me. These letters seem to me to reveal a real danger and a need.

The danger of the liturgical movement, which seems to be growing rapidly, is that this growth in many places seems to be too rapid and a bit superficial. Some men seem to see in this movement nothing more than a technique by which

congregations can be increased; these are men who like to put on a "good show." They have discovered that almost without exception the liturgist builds up his congregations.

The need is revealed by the experience of several men.... One writes of a small charge which he served while in college. The year before his appointment this church paid a salary of $100. There were twenty-five members. The building had been purchased from a liturgical denomination, but the first Methodist pastor stripped it of everything liturgical. The altar was given to a farmer to be used as a barn table. After a three-year ministry, during which the altar was put back in place, the church floor and pews refinished, and a new carpet laid, this young man left a membership of sixty-six and an average congregation of fifty-two. The man who followed him again stripped the church of everything liturgical. The services have no set order at all, and the congregation is down to an average of fifteen once more.

Another man was sent to a church with a congregation of about fifty. He was able to formalize this sanctuary by simply rearranging the chancel furniture. A small pulpit which had been discarded was refinished and used as a lectern. The congregation was doubled. The sanctuary was enlarged to make room for a vested choir of twenty to twenty-five voices. The young people filled the choir and made up about a quarter of the congregation. This man was followed by a non-liturgical man, a younger man who was sent "to take care of the fine group of young people." Today the entire congregation could easily be placed in the choir stalls and the young people are gone. Some of them have drifted to other churches where the services are more formal.

. . . It is most unfair to the churches and to the men for each period of building to be followed by a period of tearing down.

It is true that there is usually some reason for the changed type of ministry. When any change is made there are usually a few who want things to remain just as they were when they were children. What some people seem to forget is the fact that a minority is usually more vocal than the majority. . . .

The Methodist Church today has the same need as the Anglican Church in the days of John Wesley. My correspondence with men who are a part of the liturgical movement has convinced me that this movement has something which will meet this need. I believe that this movement, given the right leadership, can do for Methodism what Methodism did for the Church of England. I hope that Methodism will not drive it out as she was driven out from her Mother Church. The need, it seems to me, is for this movement to become so organized as to provide for a continuity of ministry.

I believe that the answer to both the danger and the need is for an organization of the liturgical movement into some sort of a brotherhood. This brotherhood would adopt a simple rule, which would call for a minimum of religious exercises, and the wearing of a distinctive garb. Such a brotherhood and such a rule would retain and develop the spiritual quality which seems to be a definite part of the liturgical movement, and transform it into a true spiritual revival. As to the garb, the Anglican collar which is used by nearly all of these men in their own churches, could become the usual garb.

This brotherhood could have chapters in each conference. This would help make possible a continuity of liturgical ministry in those churches where it has been started with success. Only in this way can Methodism prove the movement to see if it is of God.

As to a name, how about calling it the Brotherhood of St. Luke? Luke was an artist and a poet, and it is impossible to imagine him as conducting a service of worship which was anything but beautiful and reverent. Luke was a physician. Therefore he would make his services minister to the health of the mind as well as to the soul. In the study of Mental Hygiene I have learned that a liturgical service, properly conducted in the right setting, has definite curative values.... Dr. Samuel Hartwell of the Psychiatric department of The University of Buffalo has often made the statement that if he could take the inmates of any mental institution back to their fifth year and train them in the art of worship, give them the habit of regular formal worship in the proper atmosphere, most of them would never reach a mental institution. . . .

OUT WITH THE NEW; IN WITH THE OLD!

Ross Fulton • *Odessa Methodist Church, Odessa, Mo.*

. . . I wish you would turn back to review some [issues of The Pastor] that were printed two and four years ago. The smaller, handier sized journal contained information and helps far superior to what you print today. Personally, I don't like such a heretofore practical journal all filled up with sermons, illustrations, and "canned" material from a secondary source. Don't forget that most of us ministers have other chores than preaching and we would like a little guidance and inspiration once in a while to help us in these extracurricular activities. You formerly had a magazine that was unique, but with the exception of beautiful covers it now has become very ordinary. Many brethren of my acquaintance share these thoughts with me.

I think this letter printed in The Pastor will bring many "Amens" from over the church, from men like myself who have received real help from your journal in the past.

LONG LIVE THE NEW!

Sidney H. Shurtleff • *Methodist Church, Flandreau, S. D.*

I know of no good reason why an editor of a preacher's magazine should not receive some fan mail. In fact, I suspect that you do from time to time. [*See above!—Ed.*] But that does not satisfy my feeling of obligation to tell you what I think about The Pastor.

The very first issue of the publication in its changed format impressed me so favorably that I said at the time: "That is the best magazine for ministers that I ever saw"—and I wondered if it could hold up to the standard set by that issue and have looked forward quite eagerly to each subsequent number I have received. I would like to say that there has been no let down. Every issue has been a masterpiece of editing, writing and printing.

I especially like the constructive approach that your material has to the whole range of pastoral problems and religion. There is very little of the rehashing of the conventional negations or even our cheap romanticisms.

The Fountain

CALVARY

The cross is any place where a saving love goes out to undergird this life of ours, and comes back with the hot stab of nails in its hands!

—Paul E. Scherer, in *Divine Invasion* (Muhlenberg Press).

OLD WOUNDS BLEED AGAIN

A story of the "White Christ" came from World War I. He was seen walking among the wounded and dying. A soldier saw the bleeding hands, and inquired: "So you have been wounded too?" "No," replied the Christ, "these are old wounds, but they have been bleeding afresh of late."

—Roy Lawson Tawes, in *The Global Christ* (Abingdon-Cokesbury).

PILGRIM'S LAND

I consider this world as a place which Nature never designed for my permanent abode; and I look upon my departure out of it, not as being driven from my habitation, but as leaving my inn.

—Cicero.

CLIMB OF THE SOUL

A mother and her little daughter were working in their garden. The little girl said, "Mother, I know why flowers grow." "Why, darling?" "Because they want to get out of the dirt." There is the truth of man's basic longing; to get out of the dirt. Man must grow in his soul to rise out of the dirt of sin, worldliness, sensuousness and selfishness.

—John R. Brokhoff, in *Divine Invasion* (Muhlenberg Press).

IMMORTALITY REQUIRES PAIN

Mary saw prophecy fulfilled. "A sword shall pierce through thine own soul." But she did not fall at the scene of the cross. She *stood!* She stood up to life's heaviest blow, her deepest loss, and her severest pain. She stood up against the fact of death, the mad might of men, and cruel indifferences. She stood for the heroism of character, the victory of spirit, and the trustworthiness of God. She stood in the path of the just, the way of agony, and the road to immortality.

—Roy Lawson Tawes, in *The Global Christ* (Abingdon-Cokesbury).

RESURRECTION

When Death strikes down the innocent and young, for every fragile form from which he lets the panting spirit free a hundred virtues rise, in shapes of mercy, charity, and love, to walk the world and bless it. Of every tear that sorrowing mortals shed on such green graves some good is born, some gentler nature comes. In the Destroyer's steps there spring up bright creations that defy his power, and his dark path becomes a way of light to heaven.

—Charles Dickens.

A CANTICLE TO THE LAND

What does the land know of the fretful impatience of men?

The land lies quiet; the mother of all life, yet quiet as if life and time had no meaning; quiet beneath the driving clouds, the wandering winds, the endless procession of the seasons, quiet beneath the hand of God.

The land lies quiet with its allies, the sun, wind and rain; lying patient and empty beneath the sky, mantled with snow; then warming under the sun, clothing itself with green, welcoming the birds, feeling the corn leap on the warm nights; then clothed with color such as men cannot contrive, color running riot over the swelling breast of the earth, a harmony of color so intense and complete that men cry out at the sight of it; and then relapsing into the quiet, the waiting, of winter.

So lies the land under the brooding years. So lie the prairies, the oceans of grasslands under the endless convoys of clouds across the earth's rim, conversing in whispers with the breeze, whispering in emptiness of truths long forgotten.

So lie the wheatlands, under the flaming sunsets and wide blue sky, the wheat reaching to the far sky, the wind running this way and that across it like ghostly herds, the powder blue of the buttes above the gold and green, and the blue of distant mountains on the rim of the earth.

So lie the woodlands, raising mighty monarchs to the sky, raising them only to feel them fall again, and raising others to feel them fall too, to help nourish the fertility of the land.

So lie the mountains, whose allies are the biting winds and the grandeur of the storms.

And when man comes to love the land and share its bounty, he and the land can labor together, and the hand of God helps them; for the land loves hearthstones and yields abundance; and when man has gone, as man must always go, no scars remain.

But when man comes to fret and misuse the land, to strip away the fertility gained of eons of leaves under the slow rake of time, then the land turns her back upon him, and he slinks away leaving only shame and desolation.

And when man comes in bitterness and hate to tear great wounds in the yielding earth, and to poison those wounds with steel and cordite, then the land feels the endless sorrow of God, and hastens to wash away the wounds with cooling rain, and covers them with the soft green of the grass, and receives into her arms the bodies of the sons of men, and again lies quiet with her allies, the sun, wind, and rain. . . .

For what does the land know of the fretful impatience of men?

—William G. Law, pastor, Edgewater Methodist Church, Minneapolis, Minn.

BLAZING EVIDENCE

Our dissatisfaction with any other solution is the blazing evidence of immortality.

—Ralph Waldo Emerson.

CONDUCT AND THE ETERNAL GOOD

The immortality of the soul is a thing which concerns us so mightily, which touches us so deeply, that it is necessary to have lost all feeling in order to be indifferent about it. All our actions and thoughts must take different paths according as there will be or will not be eternal goods to be hoped for, so that it is impossible to do anything with intelligence and judgment, if it is not regulated by the view of that point which ought to be our final object.

—Blaise Pascal.

JUDAS ISCARIOT

'Twas the soul of Judas Iscariot,
Strange, and sad, and tall,
Stood all alone at dead of night
Before a lighted hall.

And the world was white with snow,
And his foot-marks black and damp,
And the ghost of the silvern Moon arose,
Holding her yellow lamp.

And the icicles were on the eaves,
And the walls were deep with white,
And the shadows of the guest within
Pass'd on the window light.

The shadows of the wedding guests
Did strangely come and go,
And the body of Judas Iscariot
Lay stretch'd along the snow.

The body of Judas Iscariot
Lay stretched along the snow;
'Twas the soul of Judas Iscariot
Ran swiftly to and fro.

To and fro, and up and down,
He ran so swiftly there,
As round and round the frozen Pole
Glideth the lean white bear.

. . . 'Twas the Bridegroom sat at the table-head,
And the lights burnt bright and clear—
'Oh, who is that,' the Bridegroom said,
'Whose weary feet I hear?'

'Twas one looked from the lighted hall,
And answer'd soft and slow,
'It is a wolf runs up and down
With a black track in the snow.'

The Bridegroom in his robe of white
Sat at the table-head—
'Oh, who is that who moans without?'
The blessed Bridegroom said.

'Twas one look'd from the lighted hall,
And answer'd fierce and low,
' 'Tis the soul of Judas Iscariot
Gliding to and fro.'

'Twas the soul of Judas Iscariot
Did hush itself and stand,
And saw the Bridegroom at the door
With a light in his hand.

The Bridegroom stood in the open door,
And he was clad in white,
And far within the Lord's Supper
Was spread so broad and bright.

The Bridegroom shaded his eyes and look'd,
And his face was bright to see—
'What dost thou here at the Lord's Supper
With thy body's sins?' said he.

'Twas the soul of Judas Iscariot
Stood black, and sad, and bare—
'I have wander'd many nights and days;
There is no light elsewhere.'

'Twas the wedding guests cried out within,
And their eyes were fierce and bright—
'Scourge the soul of Judas Iscariot
Away into the night!'

The Bridegroom stood in the open door,
And he waved hands still and slow,
And the third that he waved his hands
The air was thick with snow.

And of every flake of falling snow,
Before it touch'd the ground,
There came a dove, and a thousand doves
Made sweet sound.

'Twas the body of Judas Iscariot
Floated away full fleet,
And the wings of the doves that bare it off
Were like its winding-sheet.

'Twas the Bridegroom stood at the open door,
And beckon'd, smiling sweet;
'Twas the soul of Judas Iscariot
Stole in, and fell at his feet.

'The Holy Supper is spread within,
And the many candles shine,
And I have waited long for thee
Before I pour'd the wine!'

The supper wine is pour'd at last,
The lights burn bright and fair,
Iscariot washes the Bridegroom's feet,
And dries them with his hair.

—Robert Williams Buchanan (1841-1901).

EARTH'S FIRST CITIZEN

The challenge of the new day to democratic America is to rise to a mental attitude that is uncircumscribed, to a spirit without restriction; and the simple law of love, or good will, which is the heart of the Gospels, points the way to that achievement. From a background that was characterized by scorn of others, the founder of Christianity emerged, exhaling a sympathy that cheered like a winter's fire, that exuded joy like a sweet harp, that flashed beauty like sparkling gems, that carried sweet stimulus like returning sunshine. There was no trace of contemporary prejudice or bitterness upon him; he had a view so broad, an insight so deep, a love so patient, so tolerant, so comprehending that he was able to see and to revere beneath all the aberrations of human nature the common and imperishable soul of humanity. He called himself the Son of Man, a designation that implies a wholly unrestricted attitude. He felt himself to be in and of the entire human race.

—Parley Paul Womer, in *Citizenship and the New Day* (Abingdon-Cokesbury).

PRAYER FOR EVENING

Watch Thou, dear Lord, with those who wake, or watch, or weep tonight, and give Thine angels charge over those who sleep. Tend Thy sick ones, O Lord Christ. Rest Thy weary ones. Bless Thy dying ones. Soothe Thy suffering ones. Pity Thine afflicted ones. Shield thy joyous ones. And all, for Thy Love's sake. Amen.

—St. Augustine.

THE PRIVATE SCRAMBLE

Although thoughtful men know the bankruptcy of trying to sort out society and to hang a society together around the private scramble for gain, the master social formula of our society continues to be: "Each for himself, and God for all of us, as the elephant said as he danced among the chickens." And "planning" in the United States, i.e., social-goal defining, is today almost entirely economic. This is based on the theory that the only goals for society worth worrying about are economic, and that society will "happen" in the best of all possible ways if we only take care of its economic base.

—Robert S. Lynd, in *Civilization and Group Relations* (Harper).

FIGHT IN THE VALLEY

Now, in this Valley of Humiliation, poor Christian was hard put to it; for he had gone but a little way, before he espied a foul fiend coming over the field to meet him; his name is Apollyon. Then did Christian begin to be afraid, and to cast in his mind whether to go back or stand his ground. But he considered again that he had no armour for his back; and therefore, thought that to turn the back to him might give him the greater advantage, with ease to pierce him with his darts. Therefore he resolved to venture and stand his ground; for, thought he, had I no more in mine eye than the saving of my life, it would be the best way to stand.

—Bunyan's *The Pilgrim's Progress.*

REVIEWS

Jesus, Life of the Faith

CHRIST THE LORD: *The Meaning of Jesus in the Early Church, by John Knox. Willett, Clark & Co., 146 pp., $1.75.*

The name of John Knox has increasingly become associated with books which illustrate a finely balanced combination of accurate scholarship and profound appreciation of spiritual values. His most recent volume, *Christ The Lord,* enhances this impression. He is the preacher's scholar—a truly great preacher and scholar himself. Except for Harris Franklin Rall's recently published *According to Paul,* I have not in a decade read a book which comparably combines scientifically critical technique and warmly sympathetic religious insight. This combination of qualities in the book is due to the author's genuine religiousness and his conviction that "there can be no true historical understanding of the Bible which is not also devotional, or religious, or theological"; that "a cold, dispassionate" study of Jesus, however accurate, is "hopelessly inadequate."

Knox, like Ernest C. Colwell, now president of the University of Chicago, began his academic career as professor of Bible in the college of liberal arts of Emory University, Atlanta. To its own discredit and tragic loss, the South made no serious attempt to retain the leadership of these men as teachers in its institutions or as ministers in its pulpits. Knox has since, at various times, been University Minister at Fisk University, an associate editor of *The Christian Century,* professor of New Testament Interpretation at Hartford Theological Seminary, professor of New Testament and Homiletics in the Divinity School of the University of Chicago. He is now professor of New Testament Interpretation in Union Theological Seminary, New York. Other books by the author which every minister should read are, *He Whom a Dream Hath Possessed* (1932), *Philemon Among the Letters of Paul* (1935), *The Man Christ Jesus* (1941), *Marcion and the New Testament* (1942), *Religion and the Present Crisis* (editor, 1942).

The present volume comprises the lectures delivered at Colgate-Rochester Divinity School in April, 1944, on the Ayer Foundation. The author regards the book as "a kind of sequel" to his *The Man Christ Jesus.* The two volumes present complementary pictures of Jesus, as known through the New Testament. Though he disavows any attempt at "a systematic presentation of New Testament Christology," Knox has in these two volumes made available to ministers and laymen easily understandable, historically dependable, religiously stimulating, homiletically suggestive accounts of what the New Testament says and means about Jesus.

For Mr. Knox "the meaning of Jesus in the early church is nothing less than the whole meaning of the whole new Testament. It is even more than that, for it is the meaning of the life of the early church itself." In the world into which Christianity came, "there were gods many and lords many." Christianity was distinguished from the many cults, competing with it for converts, by its possession of Jesus. "It was the memory of a particular man—or, better, it was the particular man himself who was remembered—which, more than any other single factor, gave the Christian community its character and the Christian faith its power."

A reading of the New Testament, says Mr. Knox, creates the threefold impression that for its writers "Jesus was . . . an object of memory, of experience, and of theological reflection." His lectures are an elaboration of this impression under the general topics: "He was remembered," "He was known still," "He was interpreted." The first three lectures present Jesus as "an object of memory," the fourth as experientially known, the fifth and sixth as theologically interpreted. Each of the three approaches, in the opinion of the author, is essential to an understanding of "the meaning of Jesus in the early church." They are in my own estimation equally indispensable for an understanding of the vital importance of Jesus for Christianity in the Twentieth Century.—***Albert E. Barnett.***

REVIEWERS

BARNETT, ALBERT E., Professor of New Testament Interpretation, Garrett Biblical Institute, Evanston, Ill.

GEIER, WOODROW, Editor, THE PASTOR.

HAWKINS, ROBERT M., Professor of New Testament Language and Literature, School of Religion, Vanderbilt University, Nashville, Tenn.

IRWIN, JOHN C., Professor of Preaching and Church Administration, Garrett Biblical Institute, Evanston, Ind.

KEPLER, THOMAS S., Professor of Philosophy, Lawrence College, Appleton, Wis.

LEITH, JOHN H., pastor, Second Presbyterian Church, Nashville, Tenn.

ORTMAYER, ROGER E., member of the staff of Mt. Union College, Alliance, Ohio, where he is directing studies concerning a program in rural churches in Northwestern Ohio. He is the author of a special article on the creative literature of the countryside—an article which will prove suggestive for Rural Life Sunday.

ISAIAH 40-55:
An Interpretation

EVENT IN ETERNITY, by *Paul Scherer. Harper & Brothers, 234 pp., $2.*

Expository preaching has largely passed from the American pulpit; but in this latest book, from the new

teacher of preaching at Union Theological Seminary, we have an example of the power of this type of sermon which should inspire many to re-examine the possibilities of that form.

The volume is an interpretation of Isaiah 40 to 55. Interwoven with the author's own thought, is the complete text of these sixteen chapters, rearranged in logical order and translated in luminous poetry.

If this work were music, it would be called a rhapsody, for the writing possesses the fire and passion of a Liszt or a Dvorak. This is not to say that there is not rigorous thinking as well as intense feeling in these pages. The direction of the author's thought is well indicated by his chapter titles: The Glory and Majesty of God; God in History; The Eternal Purpose; The God Who Would Be Man; The Divine Vocation.

The interpretation of these chapters is hard to classify theologically. Conservative Christians will be delighted by Dr. Scherer's insistence that the place to start thinking is with God. Liberals will enjoy his sly comments upon neo-orthodoxy. Those who did not agree with *The Christian Century's* philosophy of the war will chuckle at his remarks about "impossible possibilities." Adherents of all schools of thought will find the author now with them, now against them. All will agree, however, that the writer has found, in the words of the Isaiah of the exile, a powerful and stirring message for the darkness of our day.

It will be a dull reader indeed who is not inspired, by these pages, to preach a series of sermons, or to give some prayer meeting talks, or to form a group to spend some weeks in study of these chapters and their interpretation of the redemptive purpose of the Eternal.—***John C. Irwin.***

Jesus as His Early Followers Knew Him

THE GOSPEL ACCORDING TO GAMALIEL, *by Gerald Heard. Harper and Brothers, 154 pp., $2.*

In *The Gospel According to Gamaliel,* Gerald Heard ostensibly has Gamaliel, the reputed teacher of Paul, tell of his contacts with the early Christians. He hears of Jesus, then meets first with his followers, and later with Jesus himself. Gamaliel often discusses Jesus, and his work, with his pupil, Paul.

By this device, Heard may hope to compel, or at least to help, his readers to place themselves among those who followed Jesus, or heard him; and thus to see the work and message of Jesus as it appeared to his immediate followers, shorn of the accretions which through the centuries have inevitably attached themselves to it.

Anything which can help us to see Jesus as his contemporaries saw him, is sheer gain, especially when it is done by one with as much spiritual insight and literary craftsmanship as Gerald Heard. It is to be hoped that many, reading this little book, will walk in spirit with the man of Galilee, and hear more clearly than ever before the words of grace which fell from his lips.

The New Testament scholar will see, however, that beneath the surface of this simple, flowing narrative there are indications that the author has committed himself to definite positions with regard to many critical questions. From most of these critical positions the reviewer must respectfully dissent.—***Robert M. Hawkins.***

On the Seven Words

DIVINE INVASION, *Edited by Paul Zeller Strodach. The Muhlenberg Press, 208 pp., $2.*

This volume is the sixth in the annual series of Lententide sermons by pastors of the United Lutheran Church. The sermons are based on Gospel texts for Sundays preceding and during Lent, Ash Wednesday and the days of Holy Week, Easter, and are on the Seven Words from the Cross.

The emphasis of this series of sermons is strongly evangelical. Without exception the sermons point to Christ as the only Savior of man and society. The sermons glow with the love and devotion of the historic Luther for his Lord. The layman will discover in reading these pages splendid devotional preparation for Easter, and the minister will find the sermons homiletically suggestive. Every reader will enter more sympathetically into the fellowship of his Master's passion.

Theologically, this volume is the production of men who are not ashamed of the Gospel. It is a welcome relief to discover that no effort is made to accommodate the Gospel to the naturalistic spirit of the times. The authors are only concerned to preach the love of Christ, and many will find it the power of God unto salvation. Unfortunately all the sermons do not relate the Gospel to present day problems; but some do so specifically and sound a clarion call to Christian action.

As is usual with books that are the work of a number of authors, the sermons are of uneven value. Some of the sermons, such as Paul Scherer's "The Ageless Cross," and Oscar Blackwelder's Easter Day sermon, "God's Eternal Yes," are outstanding examples of homiletic ability; but others are somewhat anemic in content and structure. They could be improved by insights from great literature and history. Brief meditations on the Seven Words from the Cross are well done by Eppling Reinartz.—***John H. Leith.***

Valuable Religious Books

At all bookstores, or

The Westminster Press

Box 506, Philadelphia 5, Pennsylvania

Romanism and the Gospel

By C. ANDERSON SCOTT. An unequivocal statement of the manner in which Evangelical Protestantism views the claims and practices of the Roman Catholic Church. "The author deals with the essential issues, writing clearly and vigorously, but takes no unfair advantages. It should help clarify the atmosphere for both Protestants and Catholics." —*Ernest Trice Thompson.* Just published, *$2.00*

The River Jordan

By NELSON GLUECK. A richly illustrated account of the world's most storied river. "A veritable treasure for all who love the Bible and the Holy Land. Written with learning, personality, and spiritual feeling; illustrated with extraordinary photographs." — *Dr. Millar Burrows, Yale Divinity School.* Just published. Over 100 illustrations, *$3.50*

Introducing the New Testament

By ARCHIBALD M. HUNTER. A scholarly and penetrating survey of the documentary evidence underlying Christianity, covering the authorship of each book, sources of material, story contents, and the writer's individual contribution to the Christ story. Just published, *$1.00*

Pastoral Work

By ANDREW W. BLACKWOOD. A valuable *Source Book* on how the pastor can be of the greatest service to his parishioners. "One of the finest source books for the clergy in recent years. A *must* for every pastor's study."—*Cleveland Press.* *$2.00*

THE Christian Sacraments

By HUGH THOMSON KERR. Another *Westminster Source Book.* Shows how each of the two Christian sacraments fits into the broad scope of the Gospel and how they ought to be observed in the life and worship of the Church. *$2.00*

The Funeral

By ANDREW W. BLACKWOOD. Published in answer to thousands of requests, this *Source Book* was written to ease the hardest part of a pastor's work. Containing a discussion of the Christian funeral, its conduct and problems, with selected Scripture reading, prayers, poetry, and music. $2.00

Faith in God and Man

THE MEANING OF HUMAN EXPERIENCE, *by Lynn Harold Hough. Abingdon-Cokesbury Press, 367 pp., $3.*

Originally ten of the twenty-five chapters of this book were given verbally as the Southwestern University Lectures before a ministerial-student conference in Georgetown, Texas. Those who have heard Hough, a brilliant preacher, can well know the vitality of these discourses.

Dean Hough is an articulate combination of a great preacher and a comprehensive scholar. In this book one hears the preacher using the Christian evangelical humanistic tradition to attract converts. And it is a worthy tradition!

Modern scientific humanism has too often chimed, with Swinburne, "Glory to Man in the highest, for Man is the master of things!" Too much contemporary Christian theology has seen man as a corrupt creature, rather than as a son of God. Hough brings us a needed synthesis, in which Greek and Hebrew show to us organic traditions wedded into a Protestant scholasticism, where both faith in God and faith in man are retained. At a time in which I so deeply feel the urge of theology and philosophy joining hands for Protestants, this book seems the answer to such a need.

The thesis of the book is depicted in his words: "The humanistic pilgrim must come to full consciousness of the meaning of the Cross. When humanism itself becomes evangelical, Athens and Jerusalem truly meet. . . . The Incarnation is the symbol and the actuality of the great fulfillment." Faith in man and faith in God find supplement and synthesis when the rational philosophers of Greece and the flaming zealotic prophets of Israel join hands. Beginning with the Incarnation, where man reflects God, evangelical humanism has concerned itself with interpreting and enlivening this synthesis.

I suggest this book as an outline for at least a year's study and a careful following of the many references to writers, that the student may know the men of whom Dean Hough speaks in this book. Such an experience will bring readers a rich acquaintance with poets, biographers, philosophers, novelists, and seers who have envisioned

SOWING THE SEED OF THE GOSPEL IN THE HEARTS OF MEN

● The following letter was received from a man in Puerto Rico:

● "For some time I have had a standing order for 100 copies of THE UPPER ROOM (in Spanish), and have been giving a copy to each of my companions where I work. Several weeks ago I made up my mind to discontinue this, because I felt that they did not appreciate the value of that which I found so helpful, and because it entailed the sacrifice of a part of a very limited income.

● "After the letter was written, cancelling the order, I kept thinking of it, and something within me seemed to tell me that I had acted too hastily. I felt a deep sorrow, which one feels when he commences a good work and then gives it up. About this time the shipment of the 100 copies for the next quarter arrived, as my letter had not been received in time to cancel the order for this shipment. My soul experienced great joy and at once I made up my mind to continue the work which I had begun. Please continue to send me the 100 copies forever. The seed of the Gospel has to be sown in the hearts of men."

● Throughout the world, The Upper Room is sowing—and nurturing—the seed of the Gospel in the hearts of men. Give it a chance and it will help you reap a harvest, wherever you may be.

The April-May-June issue is now ready for mailing. Send your order today. English and Spanish editions, 10 or more to one address, 5 cents per copy, postpaid. Single yearly subscriptions in U. S., Canada and Latin America, 30 cents, postpaid; four years, $1.00. Other countries, 40 cents; four years, $1.35. Envelopes for remailing $1.00 per 100. Order from

The Upper Room

Medical Arts Building Nashville 3, Tennessee

SPRING, 1946 NOW READY

Religion in Life

A CHRISTIAN QUARTERLY

NOLAN B. HARMON, JR., *Editor-in-Chief*

CONTENTS

THE MAKING OF THE REVISED STANDARD VERSION OF THE NEW TESTAMENT — Luther A. Weigle

The story of the New Revised Standard Version of the New Testament, its purpose, work procedures, personalities, etc.

THE REVISED STANDARD VERSION OF THE NEW TESTAMENT—A FIRST IMPRESSION — Raymond P. Morris

The librarian of Yale Divinity School, not a member of the Committee, gives his reaction to the new version.

BRITAIN'S NEW DIRECTION IN GOVERNMENT — Cecil Northcutt

An interpretation of the British election from the Leftist point of view.

SOUTH OF THE RIO GRANDE — Edgar Sheffield Brightman

A review and introduction to the philosophical stirrings and heritage of Latin America.

"STRANGE INTERLUDE" RESTUDIED — Roy Battenhouse

A study of Eugene O'Neill's play wherein the pessimism following World War I is considered in the light of its religious implications, and similarities with our present mood are contrasted and evaluated.

THE MALADJUSTED AND SALVATION — Hazen G. Werner

Modern psychiatry and psychology as aids to the understanding of personality and personality disorders, and their bearing on evangelism.

THE CONTEMPORARY MEANING OF CHRISTIAN EDUCATION — Edwin E. Aubrey

The President of Crozer Theological Seminary describes the challenge presented to Christian Education by the complexities and confusions of an America on the threshold of "global living."

THE RESURRECTION — J. Leslie Dunstan

A restatement of the doctrine of the resurrection as central to Christian theology and set in contrast to the Greek conceptions of immortality.

CONQUEST, RECONQUEST, AND THE AFTERMATH IN THE PHILIPPINES — Don Wendell Holter

The story of the Philippines as seen through the eyes of the former President of the Union Theological Seminary, Manila. It reviews the problems arising out of the war, the pending independence, the role of the Church, and the effect of the devastation on morality and character.

THE OLD TESTAMENT AND THE CHRISTIAN PREACHER TODAY — Samuel L. Terrien

In defense of biblical exposition, stressing the need and value of biblical religion.

"WHOM GOD HATH JOINED TOGETHER" — Robert Hoffman Hamill

An exposition of the Christian teachings in respect to the family, combining the romantic tradition with a conception of vocation.

"THE IMITATION OF CHRIST"—A THEOLOGICAL REPRINT

A selection from Thomas à Kempis.

"CLOUDS WITHOUT RAIN" — John C. Schroeder

A review of the Quarter's Fiction

BOOK REVIEWS

By: Edward T. Ramsdell, Jared S. Moore, John T. McNeill, Hugh Vernon White, Charles S. Braden, Julian N. Hartt, Morgan P. Noyes, W. Norman Pittenger, Floyd Shacklock, Charles D. Kean, Chaplain Charles D. Trexler, Arnold S. Nash, Frank S. Hickman, Bishop Ivan Lee Holt, Chaplain Roy J. Honeywell, Goodrich C. White, Andrew W. Blackwood, Milton S. Czatt, George C. Vincent, H. Richard Niebuhr, W. O. Carver, Alva C. Floyd, Charles H. Heimsath, C. Howard Hopkins.

RELIGION IN LIFE
150 Fifth Avenue
New York 11, N. Y.

Please enter my subscription for one year to RELIGION IN LIFE beginning with the Spring, 1946, number. I will remit $2.00 (plus 18 cents for Canada and 30 cents for foreign countries). Single copies are available at 75 cents each.

Name _____

Address _____

_____ (_____) _____

Postal Unit Number

Enclosed find $_____

PUBLISHED BY ABINGDON-COKESBURY PRESS

the note of evangelical humanism in their writings. In an age in which great and deep illustrative preaching is needed to emphasize the eternal truths of Christian tradition, this book can serve as a deep source for prophetic interpreters.

Hough knows how to write and also how to think, as the pages of this book reflect. Like Emily Dickinson's speaking about books as being "frigates" which take us "lands away," this book should bring preachers a glance at distant horizons where eternal things touch our lives in space and time!—***Thomas S. Kepler.***

On Freedom of Religion

RELIGIOUS LIBERTY: AN INQUIRY, *by M. Searle Bates; Harper and Brothers, 604 pp., $3.50.*

This is one of the truly outstanding books of the war years. Religious liberty, believes the author, is an issue inseparable from the broad problem of all human liberty. Therefore, he has prepared a well-documented study of the problems of religious liberty in many different times and societies. He has presented in *Religious Liberty* a work which will be a reference book for students for a long time to come. His exhaustive work is organized in the following major divisions: I. *The Problems of Religious Liberty Today;* II. *The Problems of Religious Liberty in History;* III. *What Is Religious Liberty?* IV. *The Grounds of Religious Liberty;* V. *Conclusions and Proposals.*

Dr. Bates, who is professor of history in Nanking University, wrote this study under the auspices of a joint committee appointed by the Foreign Missions Conference of North America and the Federal Council of the Churches of Christ in America. Broad and wholesome liberty, in which religious liberty is a constituent element, he says, is the social good he has in view. He comments: "If portions of these results are selected for attacks upon religion and damage to liberty in partisan or sectarian warfare, let the disputer be anathema!"—***Woodrow Geier.***

This Easter

EVERYONE WILL SING

If There Are Enough Methodist Hymnals In Your Church

ONE of the great heritages of our Church is the heritage of song handed down to us by the Wesleys. Singing is one part of the service in which every member can join. This Easter many of your members will have come back from the Services, returned from war jobs in other communities. Are there enough Methodist Hymnals in the pews of your church for *all* your congregation?

564 Great Hymns Chosen From 500,000 Songs of All Nations

Here are 63 great hymns by the Wesleys; the simple worshipful folksongs church members have sung since childhood; the great religious music from Purcell, Haydn, Bach, Brahms, Mozart, Beethoven, Schumann and Mendelssohn. You will find the great poets here too—Tennyson, Watts, Milton, Addison, Cowper, Bryant, Whittier, Lanier, Holmes, Masefield and Kipling.

80 Additional Pages Containing All These Features

These important aids are included in The Methodist Hymnal: The Ritual of The Methodist Church, Responsive Readings, Orders of Worship, alphabetical index of tunes, index of first lines and stanzas, topical index, index of chants, metrical index of tunes—80 additional pages in all. We believe you will find that this hymnal offers a wider selection of material than any other comparable hymn book.

Attractively Bound for Long Life

The dark blue binding is of a special binder's cloth, pyroxylin-treated to be wet resistant and absolute proof against roach damage. The title is stamped in pure gold on the cover. Printed on good quality paper in large, clear type, the 5½ x 8½ inch size makes for ease in readability and handling. Round notes only.

Regular Edition **$1.00**
Transportation extra. Extended Payments May Be Arranged.

Gift Edition, Black Fabricoid, *postpaid*, $3.00

If your church is one of the few not using The Methodist Hymnal, perhaps you'll want to order a copy for examination by your Board of Stewards or committee before ordering in quantity.

THE METHODIST PUBLISHING HOUSE

Since 1789

Order from House serving your territory

Cincinnati 2 Chicago 11 Nashville 2 San Francisco 2
Kansas City 6 Portland 5 New York 11 Pittsburgh 30
Richmond 16 Dallas 1 Baltimore 3 Boston 16 Detroit 1

Please send me THE METHODIST HYMNAL, official hymn book for *all* Methodism:

_____ Copies Regular Edition $1.00, *Transportation Extra*

_____ Copies Gift Edition $3.00, *Postpaid*

Name _____

Address _____

City _____ ( ) State _____

☐ Payment enclosed. ☐ Charge my account. ☐ Send C.O.D.

IF SALES TAX applies in your state, please add necessary amount on orders *within* your state. *No* tax necessary on interstate orders.

An Old Classic-- for New Converts

THE INCARNATION OF THE WORD OF GOD, *by St. Athanasius. Translated by A Religious of C. S. M. V. S.Th., with an introduction by C. S. Lewis. The Macmillan Co., 96 pp., $1.50.*

There is much talk nowadays about the need for religious literature "in the language of the layman" —and we are getting an amazing amount of dull and superficial pamphlets, tracts, books, etc., from the presses by writers who have not learned that simplicity and artistry must be the result of profound insight, not the result of surface cleverness. Laymen are being exhorted to read much so-called Christian literature which to read, they correctly sense, would be to waste their time. It is a tragedy that few of the great Christian classics are being made available in low-priced editions.

But more of the Christian classics will be made available, I am sure, when church leaders themselves learn to appreciate the classics and apply themselves to encouraging rank and file churchmen to study the great masters. (It is no accident that Methodist laymen began to lose their evangelical zeal when they quit reading *Pilgrim's Progress* and began to saturate their minds with the triviality of cheap newspapers.)

When we consider these facts, we see how appropriate is C. S. Lewis' plea for the reading of Christian classics firsthand in his introduction to the new translation of the treatise of St. Athanasius, *De Incarnatione Verbi Dei.* Mr. Lewis, whose own works should be required reading for every churchman who takes evangelism seriously, says that the great writer, be he Plato or St. Augustine, is, just because of his greatness, much more intelligible than his modern commentator. For this reason, Mr. Lewis always trys to persuade his students to go to the masters first. Since the layman needs to be instructed as well as to be exhorted, Mr. Lewis recommends doctrinal books. For his own part, he finds the doctrinal books often more helpful in devotion than the devotional books. He suspects that many persons who find that "nothing happens" when they sit down to a devotional book, "would find that the heart sings unbidden while they are working their way through a tough bit of theology. . . ."

Mr. Lewis gives other reasons for reading the Christian classics firsthand, but the one which interests us most is his assertion that the classics reveal to a divided Christendom the fact that Christianity itself is "no insipid interdenominational transparency, but something positive, self-consistent, and inexhaustible." Once you are soaked in the great writers' works, he says, and you venture to speak, you will be in for an amusing experience. "You will be thought a Papist when you are actually reproducing Bunyan, a Pantheist when you are quoting Aquinas. . . ."

Aside from the fact that *De Incarnatione Verbi Dei* is a great classic, we ought to study it because of the contribution which Athanasius made to Christian thought and the influence he wielded. "He stood for the Trinitarian doctrine," Mr. Lewis reminds, "when it looked as if all the civilized world was slipping back from Christianity into the religion of Arius—into one of those sensible 'synthetic' religions which are so strongly recommended today and which, then as now, included among their devotees many highly cultivated clergymen."

Students of *The Incarnation of the Word of God* will remember that Athanasius did not write this treatise for theologians but for a new convert to the faith. It is still timely for new converts. Students will remember with great delight Athanasius, figures of speech as he tells of the King who "has come into our country and dwelt in one body amidst the many, and in consequence the designs of the enemy against mankind have been foiled." The Word has come as a good teacher comes on the level of his pupils, or as the subject of a portrait comes to sit again after the first image has been obliterated. Through his friendship with man, the Word effects the "re-birth and re-creation of the soul in the image of God."

It is with such writing as this that Athanasius speaks to the twentieth century. If you don't want to stop on every page and ponder with delight Athanasius' confident and brave account of the Word, you will not get the most from his treatise.

Here is one quotation we might ponder this Easter season:

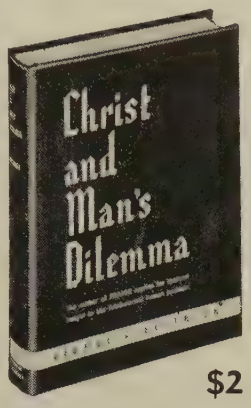
"Dead men cannot take effective action; their power of influence on others lasts only till the grave. Deeds and actions that energize others belong only to the living. Well, then, look at the facts in the case. The Saviour is working mightily among men, every day He is invisibly persuading numbers of people all over the world, both within and beyond the Greek-speaking world, to accept His faith and be obedient to His teaching. Can anyone, in face of this, still doubt that He has risen and lives, or rather that He is Himself the Life? Does a dead man prick the consciences of men, so that they throw all the traditions of their fathers to the winds and bow down before the teaching of Christ? If He is no longer active in the world, as He must needs be if He is dead, how is it that He makes the living to cease from their iniquities, the adulterer from his adultry, the murderer from murdering, the unjust from avarice, while the profane and godless man becomes religious? If He did not rise, but is still dead, how is it that He routs and persecutes and overthrows the false gods, whom unbelievers think to be alive, and the evil spirits whom they worship? For where Christ is named, idolatry is destroyed and the fraud of evil spirits is exposed; indeed, no such spirit can endure that Name, but takes to flight on sound of it. This is the work of One Who lives, not of one dead; and, more than that, it is the work of God."—***Woodrow Geier.***

The distinguished author of *PRAYER* gives a brilliant analysis of the various manifestations of modern man's dilemma, vivid with illustrations which, like blazing meteors, illumine the urgent questions and problems of the soul.

Christ and Man's Dilemma

GEORGE A. BUTTRICK

"Christ or Chaos" is no hysterical or histrionic plea, declares Dr. Buttrick in the light of recent apocalyptic events: it is a sober and imperative choice. Cutting with characteristic keenness to the heart of our extreme quandary, he analyzes the ignorance, wickedness, and mortality which have brought us to the edge of chaos, and our impotence of ourselves to overcome these constitutional infirmities.



$2

With keen insight and illuminating phrase this master of the pen strips the mask from the falsities of our day, and offers a heartening revelation of the truth that can set man free.

Four chapters explore the facets and probe the tensions of man's dilemma, and point the God-given resolution in Christ. The remaining four examine the dominant manifestations of the disease in contemporary life, and trace the efficacy of the only possible remedy—*the Gospel of Jesus Christ.*

THE CHAPTERS

THE DILEMMA

Our awareness of our ignorance, wickedness, and mortality, yet our impotence to overcome them—this comprises modern man's dilemma. The light that pierces the gloom is the glow of the Gospel. "The book will trace that Gospel."

CHRIST AND OUR IGNORANCE

This chapter unmasks life's falsities and pleads for a knowledge that gives real answers to the burning interrogations of life. We call upon science and philosophy, but they are mute. Jesus is the interpreter of the mystery of life.

CHRIST AND OUR WICKEDNESS

This chapter admits the awful reality of sin, and justly places it beyond human wit: it is a fact for the skill of God to handle. But through the darkness of our sin the author projects the steady light of redemption through Jesus Christ.

CHRIST AND OUR MORTALITY

The author's creative thinking, consecrated by sincere humility and intellectual honesty, offers a new interpretation of Jesus' meaning of life and death, an interpretation that goes deep to the basic faith in man.

CHRIST AND BUSINESS

Tracing the threefold dilemma of life through the fabric of modern business, the author shows that certain worldly-wise old axioms are vicious and false.

CHRIST AND EDUCATION

This chapter is a thought-provoking analysis of popular and public education, dealing with the true relation of the three great institutions: the home, the state, the Church.

CHRIST AND THE MACHINE

Viewing the machine in modern society as a "new index and a new mandate in friendship," the author lays his emphasis upon man. It is he that is real and not the machine. The phenomena of the machine furnishes the crossroads of decision for mankind.

MAN'S RESPONSE

The Kingdom of God cannot be built by mass psychology. A man must start it. The singular is more important than the plural for sheer initiative. "Our age is climactic, as though man, emerging from a labyrinth, might now stride toward the light. . . . Now we must choose between *ourselves* and *Christ.*"

ONE OF THE GREATEST THINKERS OF OUR TIME

GEORGE ARTHUR BUTTRICK, minister of Madison Avenue Presbyterian Church, New York City, is widely known as one of the leading thinkers of this generation. His first book, *The Parables of Jesus,* was immediately recognized as a notable contribution to religious literature, and is still the most widely read interpretation in its field. Subsequent scholarly works were in 1942 crowned with the important *Prayer,* hailed by some as possibly the most enduring religious writing of the first half of the twentieth century. Long, searching analysis of human frailty now bears fruit in the most timely and urgent of this great leader's books—*CHRIST AND MAN'S DILEMMA,* set down at white heat after the atomic bomb underscored the immediacy of its message.

If sales tax applies in your state, please add the necessary amount on orders *within* your state. No tax is required on inter-state orders.

THE METHODIST PUBLISHING HOUSE

(Order from House serving your territory)

Baltimore 3 · Boston 16 · Chicago 11 · Cincinnati 2 · Dallas 1 · Detroit 1 · Kansas City 6
Nashville 2 · New York 11 · Pittsburgh 30 · Portland 5 · Richmond 16 · San Francisco 2

Creative Literature of the Countryside

By ROGER E. ORTMAYER

THE EARLIEST figure in the history of western literature who is more than a mere name, Hesoid, the writer of *Works and Days,* was a countryman who sang in terms of the moral idealism of cows and goats, crude but vital. A Spartan king sneeringly termed him as the "poet of the helots," for to Hesoid, justice was more worthy than violence, and work than warfare. But confidence in the rugged fundamental virtue of the countryman and delight in labor upon the good earth have never abdicated in favor of the bassy sound of war nor even the tempting clatter of the city. Fine creative literature, in various forms, from countrymen extolling the countryside is still very much in evidence. While I do not intend to ignore poetic and dramatic works, space dictates the relatively few books that can be reviewed.

Something new in books is Edward Townsend Booth's *God Made the Country.* He writes: "This book has endeavored to sketch sympathetic portraits of two men who, God grant, we shall always have with us, one at the base of civilization, the other at its highest peak; two honest and greatly creative men all but forgotten in the bumptious adolescence of industrial technology, one at the root, the other the flower of all enduring human effort —the farmer and the man of letters."

The biographical sketch of the author insists that Booth often wrote this book in stints from 4 to 7 A.M., after which he folded up his typewriter and went to work at the chores necessary to produce "wood, mutton, spring lambs, eggs, poultry, cauliflower, and asparagus." The book is full of the flavor of such activity. While he is writing concerning Xenophon and Virgil, Madame de Sevigne and Cowper, Melville and Tolstoy, and others, he is thinking of the earth which gave them strength. For instance, I never quite realized the place that Berkshire loam had in the creation of *Moby Dick.* The volume is fascinating reading for any countryman who loves literature. Another book from Mr. Booth is promised for later this year on American country life. as illustrated in the lives of twelve presidents.

Eleanore Saltzman's *Stuart's Hill* may not impress the literary critics, but it will the rural pastor. Her novel tells the story of a neighborhood in terms of the life of its pivot, the church. The farmers placed the chapel where they did because "Stuart's Hill was closer to the real heart of the people." It was built by the labor and sweat of its members. The building was a living symbol of what held the neighborhood together. In time, however, the church members became divided and many, such as young Jim Stuart, sought far away fame; and the people could no longer get a minister to come and lead in worship regularly. Then the town church wanted to sell the property and the building, and the city minister over-rode the pleas of the countrymen. He didn't understand the place of a symbol in the life of a people.

The church as an agency of social control in the ethnologically pure and completely rural French-Canadian community of Saint-Marc is in the background of the fine novel *Two Solitudes* by Hugh MacLennan. Industrial capitalism, with its charts and graphs, is the counterpoint. Two ways of life fight for men, two exclusive ways, "two solitudes." One is angrily rural, Catholic, French. The other is presumptiously urban, industrial, Presbyterian, and English. Modern life is full of situations of the "Cultural shock" which results when urban and rural standards, the pleasure philosophy and the work-duty philosophy clash. *Two Solitudes* dramatizes them. But city men and country men, the urban and the rural, must live together.

One reason people become so very enthusiastic about rural life is that it exalts the things which last forever. This is the nature of the demands it makes upon people. Jessamyn West's *The Friendly Persuasion,* a collection of short stories about Jess Birdwell, an Indian Quaker nurserymen, and his preacher wife Eliza, is hardly placed more in a country community in the middle of the last century than it is in any century. Only the artifacts are peculiar to that date. The family, its place on the soil and in the nature of things, the neighbors, and very important, its religion, ideals, and standards, these are timeless. The demands upon people are ever recurring. One can never forget but is somehow restored by "Homer and the Lilies," and loves Jess at the finish saying: "Eliza, I'm eighty years old. All my life I've been trying one way or another to do people good. Whether that was right or not, I don't know, but it comes over me now that I'm excused from all that . . . the way I see it now . . . I don't figure there's a thing asked of me but to love my fellow men."

Homer Croy's *Wonderful Neighbor* will bring a tear of delightful reminisence to people who remember a lost generation of country living. To those of us who are too young to remember the day when the piano leg was referred to as a "limb," it is still a delight and a profit to read this book. Homer Croy has tasted the delights and the troubles of living in New York and Hollywood. But it is days of his boyhood on a Missouri farm that he finds to have meaning. Where else but on a farm could he have found his neighbor Newt?—a man who understood boys, whose deep and reverent respect of life, its beginnings and care, gave the same reverence to a neighbor lad. He was of that breed that cannot be at home except where the soil is immediate in concern.

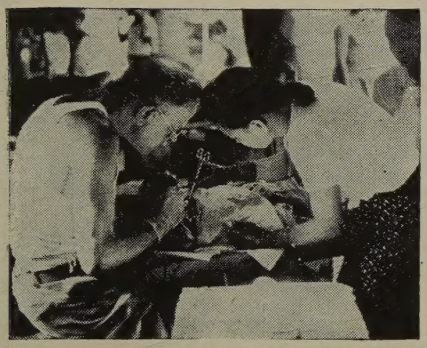
Rural life is generally thought of solely in terms of farm life. Increasingly that becomes a misapprehension. There are more non-farm rural people in the United States today than farm-

The "Burma Surgeon" Is Back!

You made the retreat from Namkham with this courageous medical missionary . . .
. . . now join him in the dangers, heartbreak, and triumph of his homeward march

BURMA SURGEON RETURNS

by Gordon S. Seagrave



Operating at Myitkyina Airstrip
"Many a capable American surgeon knows that 80 per cent of modern techniques are refinements not absolutely essential to success. We never masked the nose. . . . Sterile gowns are hard to get in the jungle so we used them only for abdominal cases."

THROUGH all the hardships and despair suffered in his forced retreat from Namkham in 1942, Dr. Seagrave had only one thought . . . to get back, rebuild his hospital, and once again administer to the bodies and souls of the Burmese people. On that retreat he extracted from General Stilwell a promise: that when new action developed he would save for them "the meanest, nastiest task of all."

Burma Surgeon Returns tells how that promise was kept. It cries with the horrors of war and the doctor's part in it. It chuckles with the humor and high spirits of the people who took part in that slow march back to Burma. But most of all it bares the soul of a man who had to fight incompetency, ignorance, and filth with a scant supply of medicine and a heart as big as all of China, an understanding as rich as the Burma moon glow.

The story begins with the rebuilding of the Seagrave unit in Assam, the difficulties in obtaining supplies, and the even more difficult task of getting an assignment at the front. But Stilwell's promise is fulfilled and they are made the mobile medical unit for the Chinese and American forces that created the Ledo Road. Five maps help you follow their journey; 19 clear photographs enliven the text.

Here again are the charming little nurses, who captured your heart in *Burma Surgeon*, winning new respect and love through their untiring labor and capricious acts. You'll laugh at their efforts to mimic the American movie stars; you'll suffer their impatience to reach their homes and their families again. And you may brush a tear away as they celebrate their homecoming in Namkham.

Cloth bound; 268 pages **$3.00**

MAIL ORDERS PROMPTLY FILLED—USE THIS COUPON

THE METHODIST PUBLISHING HOUSE
Please order from House serving your territory

Cincinnati 2 Chicago 11 Nashville 2 San Francisco 2
Kansas City 6 Portland 5 New York 11 Pittsburgh 30
Richmond 16 Dallas 1 Baltimore 3 Boston 16 Detroit 1

Please send me, postpaid, _____ copies of **Burma Surgeon Returns** *by Gordon S. Seagrave* at **$3.00** per copy.

Name _____

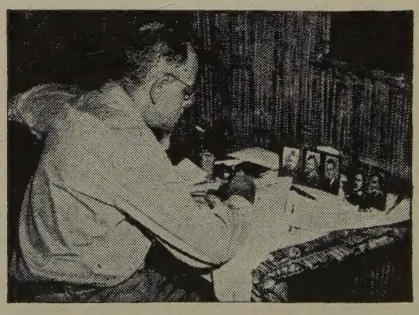
Address _____

City _____ ( ) State _____

☐ **Payment enclosed** ☐ **Charge my account** ☐ **Send C.O.D.**

IF SALES TAX applies in your state, please add necessary amount on orders *within* your state. *No* tax required on interstate orders.

Throughout this book Dr. Seagrave writes of the medical problems and achievements of his unit in his own entertaining and heartfelt style. And as the unit shares in the liberation of Burma he discusses the future of medicine and missions, sanely, humorously, and with a sincere love for Burma and its people.



Dr. Seagrave in His Bamboo Basha
"The only real sacrifice (of foreign missionaries) is that they can't watch their children grow up. I hadn't seen Tiny and the two little boys for two and a half years. I wasn't fed up with Burma. . . . But I could have enjoyed a few hours with the family. . . ."

ers. When we talk about the rural church we should understand that usually we mean village churches, for there are many more of them than in the open country like Stuart's Chapel. The village or town is the natural hub of the rural community. Most sociologists would insist that there is no community without a village or town to supply the primary needs of its members. Otherwise it is simply a neighborhood. No book as adequate as Ruth Suckow's *New Hope* has recently appeared delineating the place of the church in the rural town, but John Sedges *The Townsman* is good as a story of how a country town came to be. One review of the book is titled "Community Builders in Solid Book." That pretty well describes the novel. Johnathan Goodliffe was a family lover, thereby inevitably a community lover. His story is the story of his town, the struggle and the victory to make it decent in ambition. He did not want it to be a city; his plan was to make a good town for the children. He built upon virtue.

Of course all rural life is not rosy and solid, and sentimental. William M. Camp's *Skip to My Lou* is a wartime *Grapes of Wrath*. From the Ozarks to California go the Hoxies, but this time they get wages beyond their lushest dreams. Lou and her youngest children get back to Arkansas. But big wages don't make Vigo a better husband. Something is wrong within.

Family on the Hill by Ambrose Flack is in rural New York state. Too many children, too little money, too primitive standards remind us of those tumble-down and rotting farmhouses that are hidden away in the most prosperous of countrysides. The teller of the story is a war-wrecked aviator. He finds renewal in the spirit of the family on the hill. Their lovable qualities came out of something fundamental in the human spirit that will not be killed.

Another absorbing tale, one in which the lives of men and families are dominated and shaped by "the farm," is *Not in Our Stars* by Josiah E. Greene. The book was Macmillan's Centenary Award in the field of fiction for Americans serving in the armed forces. The story is that of a large corporate dairy farm that is struggling to become larger, in order to compete with the huge dairy outfit that dominates the city markets. The men try to form their union, to force the managers to give them better conditions and pay, but their attempts to strike fizzle for a variety of reasons. This is a most interesting and important aspect coming into present day rural life—industrial unionism among rural workers. Dairy people seem to be destined for the center of the struggle. The United Mine Workers have been, of course, a most important rural organization, but never has the attempt to organize those actually working in agricultural production been very successful. It has been attempted; many more trials will be made. This is an excellent treatment of the way in which men and women may be expected to react in the struggle.

When you lump portions of the best, the very best, of the creative writing of the Middle West, dominant in 20th century American literature, you have *America Is West*, compiled by John T. Flanagan. Some reviewers delight to scorn anthologies. I like them. I especially like *America Is West*. Flanagan has discrimination. My only kick is the usual one with books of this type, it's too heavy. But if it had been lighter perhaps the editor would have left out Vachel Lindsay's *The Proud Farmer*, tribute to a pioneer preacher-farmer, or the selections from Peter Cartwright's *Autobiography* (why does not someone put this boistrous record of early Methodism back into print?) Most of us will find much in this volume we never read before. We will have much fun re-reading items long forgotten. We will be stirred by the vigor of the people in this land of ours, the treasures in their minds and hearts. We are lucky that money can buy something like this anthology—an investment in yesterday and tomorrow.

God Made the Country, by Edward Townsend Booth; Alfred A. Knopf, 330 pp., $3.50.

Stuart's Hill, by Eleanor Saltzman; Bernard Ackerman, Inc., 142 pp., $2.50.

Two Solitudes, by Hugh MacLennan; Duell, Sloan and Pearce, 370 pp., $3.

The Friendly Persuasion, by Jessamyn West; Harcourt, Brace and Company, 214 pp., $2.50.

Wonderful Neighbor, by Homer Croy; Harper and Brothers, 204 pp., $2.50.

The Townsman, by John Sedges; John Day Company, 384 pp., $2.75.

Skip to My Lou, by William M. Camp; Doubleday Doran, 401 pp., $2.50.

Family on the Hill, by Ambrose Flack; Thomas Y. Crowell Co., 247 pp., $2.50.

Not in Our Stars, by Josiah E. Greene; The Macmillan Co., 588 pp., $3.

America Is West, edited by John T. Flanagan; The University of Minnesota Press, 677 pp., $3.75.

The Abingdon-Cokesbury Annual Award

$7,500

TO ENCOURAGE the writing of distinguished books in the broad field of evangelical Christianity, Abingdon-Cokesbury Press offers an annual award of $5,000 outright and an advance of $2,500 against royalties to the author submitting the book manuscript which, in the opinion of a Board of Judges, will accomplish the greatest good for the Christian faith and Christian living among all people.

Unusual Opportunity

Any unpublished manuscript in harmony with the general purpose of the award, except fiction and poetry, will be considered if submitted according to the rules. The award is open to writers of every nationality, race, and creed, except employees of Abingdon-Cokesbury Press, their relatives, and authors with contractual obligations to other publishers.

The Board of Judges

JOHN A. MACKAY
President, Princeton Theological Seminary

HENRY P. VAN DUSEN
President, Union Theological Seminary (N. Y.)

ERNEST C. COLWELL
President, University of Chicago

HALFORD E. LUCCOCK
Yale University Divinity School

UMPHREY LEE
President, Southern Methodist University

NOLAN B. HARMON, JR.
Editor, Abingdon-Cokesbury Press

Manuscripts may be entered in the contest only in accordance with the rules explained in the Award Prospectus, which will be mailed on request. A certificate of intent must be filed before October 1 for the 1947 award.

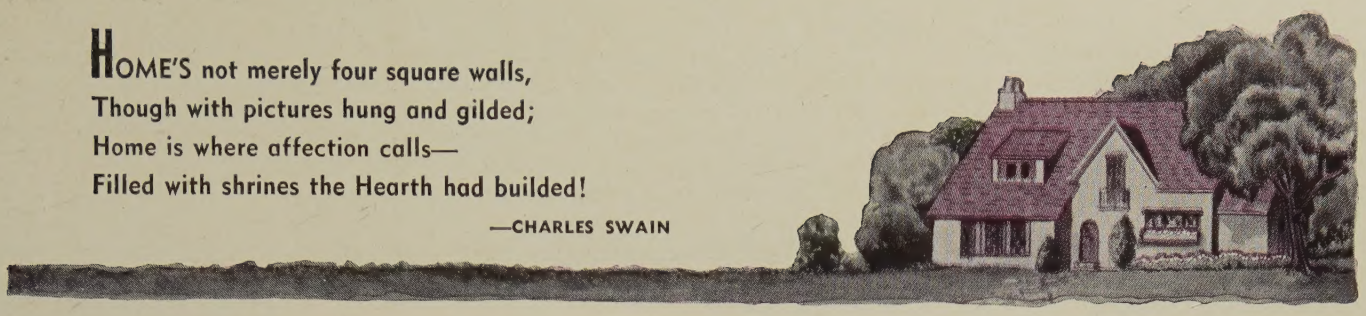
Address all communications to

ABINGDON-COKESBURY
ANNUAL AWARD EDITOR

150 Fifth Avenue
New York 11, New York

HOME'S not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls—
Filled with shrines the Hearth had builded!

—CHARLES SWAIN



We MUST PRESERVE THE FAMILY CIRCLE OR WE WILL BECOME A *Homeless* PEOPLE

HOME WAS ONCE the place where the family circle gathered to rejoice, to plan for the future, to discuss problems that concerned themselves and their neighbors—a place where family traditions were builded, and children prepared to meet life with Christian strength and understanding.

Present-day living has reduced the home to merely a house in which to live—the family fireside to just a place of warmth.

Recognizing the immediate need for restoring the home to its rightful status as the foundation of the nation—the bulwark of the church—the hope of civilization, forty-two Protestant denominations will unite with Jews and Catholics in the observance of National Family Week, May 5-12. The theme *"Needed Homes"* has been selected for 1946.

The family provides the best opportunity for world brotherhood and a lasting peace at home and abroad. It is important that this year, churches and the parents who are members of churches show a deep concern for the cultivation of better Christian living within the family.

WHAT *You* CAN DO

IF YOU ARE A PARENT—you can cultivate the presence of God in family living by holding daily devotions in the home; by grace before meals, church attendance as a family, and private prayer.

IF YOU ARE A MINISTER—you can focus attention of parents upon the need for improvement in the family life of the church through sermons, seminar groups, and the use of visual aids; plan for a Family Church Night with worship, study, fellowship, and recreation centering around the family; hold special services on May 5 and on Mother's day, May 12.

IF YOU ARE A TEACHER OR CHURCH SCHOOL OFFICER—you can use this week to launch a parents' club or discussion class for fathers and mothers. Parents may be recruited from your own membership and others who have no church affiliation will be glad for the opportunity to unite in such an undertaking. Appoint a committee to make telephone calls and personal visits to acquaint prospective members with the purpose of such a class. Invite them to meet with the organization group and express their views regarding its formation.

WHAT *The Christian Home* CAN DO

THE CHRISTIAN HOME, monthly magazine for parents, is designed for use in both group and home study. In it will be found all of the material necessary for conducting interesting and inspiring class discussions; suggestions for service projects, and worship material for use by the family.

The Christian Home is a *complete* magazine covering a wide range of subjects dealing with all the problems that face parents in their attempt to construct a truly Christian home and rear their children in a Christian manner.

Besides, *The Christian Home* contains plenty of good solid reading, articles on how to select the proper form of recreation, verse, editorials, book reviews, and daily devotional materials. It is entertaining, informative, and inspiring.

A copy of this fine magazine should be provided for every family in your church where there are children from infancy to the teens. It will keep them keenly alive to the church's family projects.

USE THIS CONVENIENT COUPON

THE METHODIST PUBLISHING HOUSE

Please order from House serving your territory

Nashville 2 Chicago 11 Cincinnati 2 New York 11 Dallas 1
Richmond 16 Baltimore 3 Pittsburgh 30 Boston 16 Detroit 1
Kansas City 6 Portland 5 San Francisco 2

Please enter our order for ..... copies of THE MAY-JUNE CHRISTIAN HOME at the HALF PRICE rate of 8 cents per copy.

Send to .....

Street or R. F. D. .....

P. O. and State .....

Charge to .....

Official Position .....

Church .....

Half Price FOR MAY AND JUNE ISSUES

In order that more churches may become familiar with *The Christian Home*, the May and June issues can be had at 8 cents per copy for the two-months' period which is one-half the regular price. This offer is made *only* to churches *not now* using this magazine and must be ordered in quantities of five or more copies.

SEND FOR SAMPLE COPY. If you prefer to examine *The Christian Home* before ordering, The Methodist Publishing House serving your territory will be pleased to send a sample copy upon request.

REGULAR PRICE: 25¢ per copy, per quarter (3 months); individual subscription, $1.25 per year.

NATIONAL FAMILY WEEK
MAY 5-12

Like Seeds Cast into Earth . . .

¶ Have no fear, then. Now that the common Saviour of all has died on our behalf, we who believe in Christ no longer die, as men died aforetime, in fulfilment of the threat of the law. That condemnation has come to an end; and now that, by the grace of the resurrection, corruption has been banished and done away, we are loosed from our mortal bodies in God's good time for each, so that we may obtain thereby a better resurrection. Like seeds cast into the earth, we do not perish in our dissolution, but like them shall rise again, death having been brought to nought by the grace of the Saviour. That is why blessed Paul, through whom we all have surety of the resurrection, says: "This corruptible must put on incorruption and this mortal must put on immortality; but when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory. O Death, where is thy sting? O Grave, where is thy victory?' "

—St. Athanasius, in *The Incarnation of the Word of God* (See p. 44).